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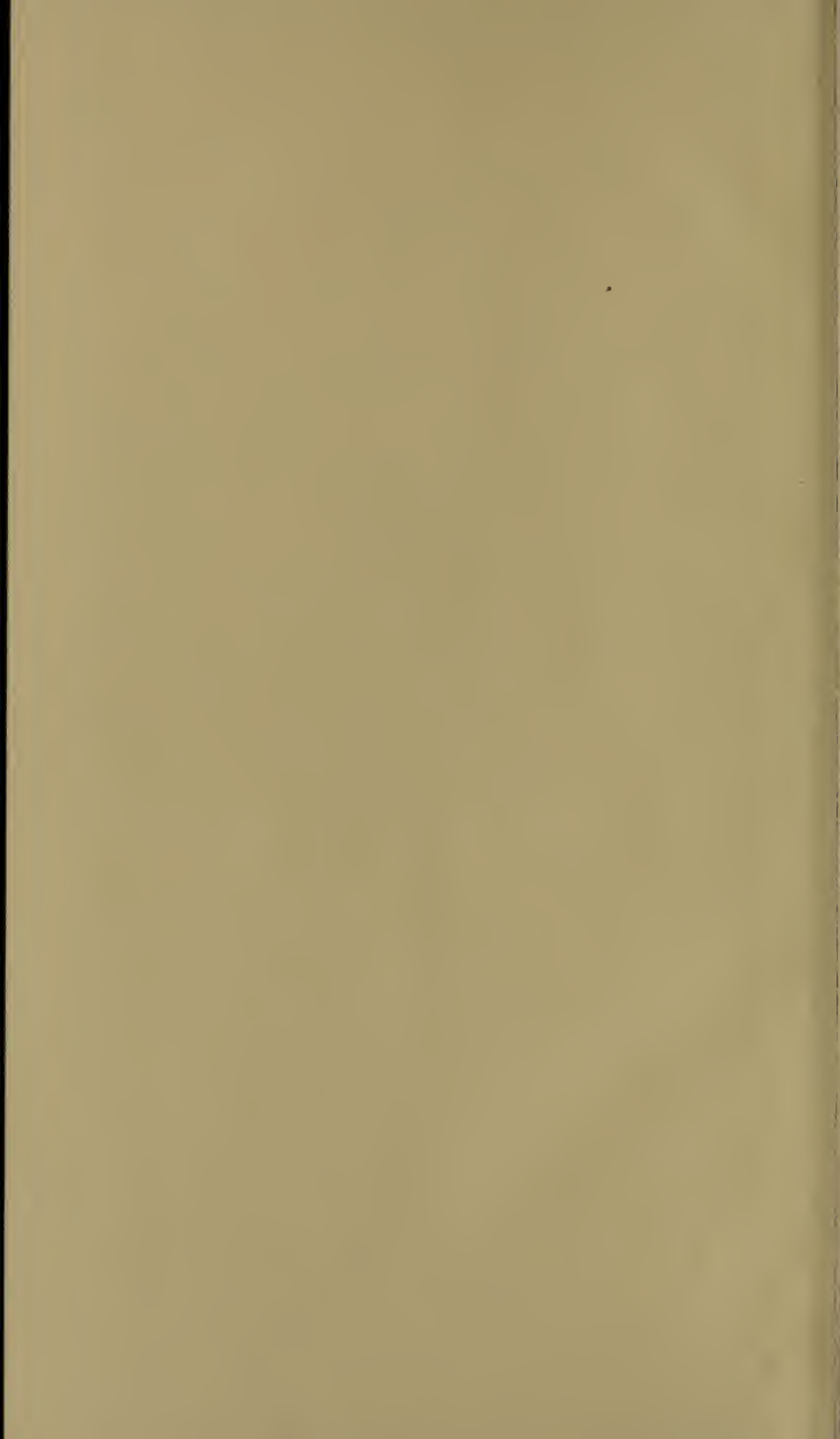












# ENCLYTICA.

BEING THE OUTLINES OF

A COURSE OF INSTRUCTION

ON

THE PRINCIPLES

OF

UNIVERSAL GRAMMAR,

AS DEDUCED IN

AN ANALYSIS

OF

THE VERNACULAR TONGUE,

*Moss*  
"When the rude noise, and gestures, that ere while  
Imperfectly expressed the labouring thought,  
By social converse are improved to speech."

"A 'Grammaire raisonnée' is still a desideratum."

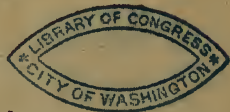
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THE HISTORY OF THE

AMERICAN PEOPLE

## ADVERTISEMENT.

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IT will be obvious, from a perusal of the first pages of this little work, that the course of grammatical education it suggests, is incompatible with the forms of promiscuous instruction employed in a numerous open school. There the toils of instruction are necessarily directed, rather to teach all a little, than to teach any well. It is therefore more especially to those, on whom the amiable, but arduous task, of private and domestic tuition is imposed, that the following pages are respectfully inscribed.

A course of instruction on the vernacular tongue must be philosophical, or it is nugatory — A practical fluency in our native idiom, is one of the earliest gifts, which nature bestows on all her children, and we find that



the degree of precision and correctness of language, called for in the common offices of life, can be acquired by mere colloquial intercourse with persons of education and liberal associations. This fact is daily exemplified in the conversation and correspondence of many whose grammatical instruction in their native tongue was limited to the spelling book, or who having learned by rote some ill understood rules of English accidence, have left all recollection of them many years behind.

Some parts of the subject the Author conceived he had succeeded in placing in a novel point of view ; and his wonder was excited, that the same paths had not been already traced by a hundred earlier and abler enquirers. He ascribed this, however, to its true cause, a blind exclusive idolatry of Greek and Latin lore, and a disdainful ignorance of the true sources of our tongue.

But having had occasion subsequently, to peruse the writings of a Stewart and a Tooke, he returned to his own essay with mingled emotion. A glow of self complacency at finding his ideas approach so near to those of “mighty masters,” was accompanied by a reflection how little there is absolutely new under the sun.

He fears therefore he may have adhered somewhat too closely to the rule which Buffon prescribed for himself:

“Je n’ai jamais consulté d’auteurs, que je n’avais plus rien à dire de moi même.”



## PREFACE.

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ON the revival of literature in Europe, after the darkness of what are usually called the middle ages, it was natural, that philologists should direct their first researches towards those sources, from whence the knowledge of all that was new and valuable had flowed. We therefore find, that for many centuries, the Greek and Latin tongues engrossed the exclusive attention of grammarians, as the art and knowledge they unveiled, did that of philosophers ; and the same languages which had disclosed all the stores of antiquity, were made the sole vehicles for an interchange of new accumulations.

But in process of time it was found necessary to commit to record, in the vernacular

tongue of each country, the discoveries and lucubrations of the existing era, for the advantage of that mass of society, which, with an equal zeal for improvement, possessed neither the leisure nor the wish to acquire a knowledge of languages so difficult of attainment, and so useless for the common purposes of life.

The necessity then of consigning to the native tongue of each land, the register of its own science or discoveries, and the mutuation of those of others, induced philologists to take into consideration, the capabilities and imperfections of each, and the means of fixing or ameliorating them. But not having attempted to seek out a standard in the nature of language itself, or to deduce a system of universal grammar from the collation of many particular tongues, all they did was, to apply to their native modes of speech, the terms that designated those particular forms, under



which the same ideas were expressed in Latin or in Greek ; and to include under one denomination every mode of expression which served to render their meaning ; so that in place of a grammar of their own respective tongue, they only produced a translation of the Latin one.

Even in their analysis of the Latin language itself, the earliest grammarians seem to have had no wish to simplify or facilitate, but rather to multiply superfluous distinctions for an opposite purpose. Hence arose the subdivision of the conditional form of the verb into optative, potential, and subjunctive moods, as well as the introduction of what are called compound tenses into the passive voice.

But the theory of grammar is easiest traced under the simple forms of language. It is not in such artificial tongues, where for purposes of refined expression and euphonic variety

gratuitous transpositions are employed, and an arbitrary complexity introduced, which cannot in many instances be retraced to any other source than convention, and general acquiescence, that we are to look for those clues, that may guide towards the laws by which the developement of human intellect proceeds. Every complex form of language bears in itself the elements of its own destruction. There is no doubt the earliest forms of speech were the simplest; and that the Greek and Latin, as well as the more ancient Sanscrit, although the most complicated now known, only became so gradually. And it is notorious, with what rapidity the two former shook off their cumbrous honours, in degenerating and relapsing back into the simplicity of modern Greek, and modern Italian, from the moment when they ceased to be upheld by fastidious criticism, and an academic standard.

On this account, amongst others, it is main-

tained, that the native tongue of each pupil is, generally, the one in which he can with the least effort, and most to the purpose, be instructed in the first elements of grammatical philosophy ; in which he will, with the least expense of memorial exertion, acquire the readiest habits of analytical reasoning, and be prepared, when he enters on the more complicated analogies of classical construction, to obtain a speedier knowledge of them, from perceiving at once their use and foundation.

It were well if the study of matricular grammar were deferred to an age rather more advanced than is generally the case ; to that period of adolescence, when the scholar, in learning terms, may be expected to acquire ideas ; when his intellect shall have attained an expansion sufficient to enable him to follow the teacher in his analysis ; to set out by presupposing that grammar is most likely something more than a chaos of terms, which,

far from defining the meaning of words and sentences, stand themselves in need of definition ; and that it probably draws its origin from a clearer source than mere convention.

In the mean while no time is lost. There is not any danger that, for want of grammar, an infant should fail to acquire a mechanical glibness in his mother's tongue. And if it be wished, that he should, while his organs are yet flexible, and his memory unburthened, become familiar at the same time with some other living language, it will be just as well picked up in a similar way ; that is, by imitation and routine, the only means, after all, through which the practical fluency of a foreign language can at any period of life be adequately obtained.

It is at this epoch, when the memory has been exercised, but not loaded, and a habit of inquiry and comparison has been encou-

raged, that a course of grammar may, it is submitted, be entered upon through the medium of the mother tongue, at once elementary and universal, simple but comprehensive, and easy yet accurate; the faint outlines of which are attempted to be sketched, or rather hints for its prosecution suggested, in the following pages.





# PART I.

## OF THE GRADUAL FORMATION OF SPEECH; AND OF ENGLISH ACCIDENCE.

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LANGUAGE arises out of society, and the need to communicate our wants and ideas to each other. Were there no community, there would be no language.\*

\* Those simple sounds which are expressive of joy, pain, wonder, and other passions, and are sometimes classed under the denomination of interjections, form only an apparent objection to this axiom, although they are frequently uttered in solitude, and neither express the wish, nor form the adequate means of communication. But the power of emitting these inarticulate exclamations, is common to the brute creation as well as man. With both they appear to be involuntary, and therefore do not come under the denomination of language, any more than the solitary howlings of a dog, or the screeching of a night owl.

It is difficult to trace the analogy between sensations and this kind of oral expression of them. But that some such analogy exists, is evident from the example of many animals, which evince their different feelings by very distinguishable cries. In general the pleasurable or gratifying sensations are expressed by grave sounds, and those which bespeak pain, fear, or disturbance, by loud and acute ones.

Yet as the first terms were doubtless the simplest ones, it is reasonable to suppose that many of the earliest names arose out

The first employ of articulated sounds was for the purpose of giving names to recognized objects, by which to recall the idea of them to each other.

*Names*, therefore, or, as they are uncouthly called, *Nouns*,\* were doubtless the first vocal definitions, as they are the first terms an infant learns or invents, in order to distinguish, when present, and reclaim, when absent, the objects of his attachment.

But as nature deals only in individuals, and the idea of difference or duality, precedes that of resemblance, or community of particular character, it is probable the first organized words were *Proper Names*, or nouns proper.†

of those interjective expressions, which, being repeated and imitated on the renewal or participation of their cause, became by convention the name of the object which first provoked them.

At all events, the concurrence of two or more individuals is indispensable for the confection of every *name*.

\* In every other language, the word which expresses this grammatical term is the synonyme of *name*. Ex.

Onoma (gr.) nomen (lat.) nome (ital.) nom (fr.) nenn-wort (germ.) woord (dutch,) &c. And it is not easy to divine why it should have been thought necessary to substitute this pedantic term, which is neither Latin nor English, in our grammars.

† Proper names were at first given to each individual of a

In proportion as the mind was led to remark the common properties which different objects partake, and the resemblances which thence arise, *common names* came into use.

These were in their origin only individual or proper designations, but were afterwards applied generally to every object, which partook the most prominent character of them all. Thus the stately vegetable which afforded to naked savages a shelter from the storm, they called *tree*. Next they remarked that other objects resembled this one. And to all such which wore the common character of being lofty, green and shady, they applied the common epithet of *tree*. And as the element of plurality or number is only to be found in the complex idea of difference combined with similitude, it is probable this first effort at generalization, was also the first essay of Arithmetic. "This green tuft we call *tree*. But that is a green

family or society. As their numbers increased, it became difficult, if not impossible, to multiply distinct names in the same proportion. They had therefore recourse to the means of distinguishing the descendants of each individual by the name of their respective ancestor. Hence some of the most ancient languages are those which contain the greatest number of patronymic names, deduced from individual or proper ones. Ex. Williams. Ap-John. Mac-Donald. Fitz-Gerald. Pel-oides. Ben-Simon. Ehn-Hadi.

tuft too. Then it is tree too. So there is tree and tree. But tree is upon the hill, and tree is down the valley, and tree is over our heads. Then there is one, two, three tree, and tree again —many tree.”

For the same reason, the individuals Thomas, Charles, and John, were recognized and named, long before the abstract enumeration of one, two, three men, was attempted, or called for.

Pronouns personal, are *proper names*. But their construction appears to have been one of the latest efforts of language, and the consideration of them may be deferred till we have examined those parts of speech which arise out of the most urgent necessities of savage existence.

After setting a name on *things*, *motion* and *action* would next fix the attention, and an attempt be made to assign to each energy that came under their notice a distinguishing appellation. In this attempt they would probably first essay to give a distinct name to those phenomena, whose action is, to savage minds, the only evidence of their existence; their causing agency being mysterious or unknown, they would naturally appear to involve in themselves both cause and effect, and to identify matter and movement in one.



Such are the expressions—*It rains—It hails—It thunders*. And this form of speech, to which we apply the term of *substantive* or *impersonal verbs*, seems to be the intermediate link or point of transition from the *name* into the *verb*.

After thus identifying action in a few instances, it required little effort to extend denominations to other agencies whose cause was visible, and to predicate them of those external objects by which they were evidently produced.\*

From the facility of distinguishing differences, and perceiving resemblances, in modes of being

\* In the application of syllables to express action, although the mutation of languages leaves us very few data, whereon to found conjecture, there is little doubt, that the first sounds employed for this purpose (in other words, the first verbs), were imitative of those produced by the movements they enounced, or pantomimic of the effects of the energy they were to denominate. This remark applies, though in a more restricted manner, to the formation of the first *common names*, as well as verbs, and seems to determine in what sense the earliest construction of language may be considered an imitative art, or an *oral hieroglyphic*.

A little attention to the manner in which the vulgar of all languages essay the construction of new words, especially those indicative of movement or disorder, and to the first attempts of children to denominate the active objects which draw their earliest attention, will both exemplify and confirm this remark.

and of action, a new set of ideas would arise, more abstract and general than any heretofore entertained, of properties common to things otherwise dissimilar, and of partial differences in individuals of the same general character, of proportion and degree; in a word, of every *accident* which can modify the *manner* of being. These ideas necessarily invoked a set of words of peculiar form, expressive themselves of qualities, but ascribing those qualities to the names and verbs to which they are annexed, and to which they transfuse, as it were, the whole of their meaning.\*

This part of speech, including the divisions usually termed adjectives and adverbs, we designate by the general term of *modes*.

Finally, when through the multiplied combinations that arose out of a progressive mutuation of ideas, the simple enunciation of names, qualities, and actions, no longer sufficed to determine with clearness and brevity the sense and bearings of

\* The manner in which this abstraction of a concrete quality from one substantive, and its transfusion as it were into the meaning of another, grew out of the element of mere juxtaposition into a distinct and regularly inflected part of speech, will be further dilated on in the subsequent pages. It is sufficient in this place to remark its necessity and order in the gradual formation of language.

each phrase, it became necessary to institute a class of words, whose function it is to connect the members of a sentence, and determine their action on each other. To this division of speech may be applied the term *connectives*.

Though the constitution of that class of words is more artificial than any other, and one order of them, commonly, though improperly, named prepositions, would seem at first consideration to be original and arbitrary sounds ; yet it is impossible that without the adoption of some such, language could have made any progress, beyond the expression of the first wants, and rudest perceptions, of savage life. They must therefore have been the production of that early era of society, in which the formation of articulated language and the progress of civilization were reciprocally cause and effect to each other.

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HAVING thus endeavoured briefly to deduce the progress of language in general, from the increasing wants and enlarged curiosity of society in its earliest stages, let us return to the elements of which it is found to be composed, and employ them in an analysis of the English language, con-

sidered, first, in itself, and, secondly, with a reference to others.

Thus all the parts of speech are reducible to four, viz.

*Names          Verbs          Modes          Connectives.*

It has been stated how soon the idea of aggregation or addition suggested the invention of numerals, words which might save the trouble of a tedious repetition of the same term.\*

But that substitution, admirable as it is, was still inadequate to the expression of simple plurality when unattended by specific enumeration. In most languages this has been done by a change of termination, and in English is generally effected by adding (s) or (es) to the singular term. The French plurals are constructed with nearly the same simplicity. In many languages, the formation of the plural is much more various, and depends chiefly on the termination, and gender of the original *name*.

\* The power of repetition to transmit the idea of a specified numerical aggregation, is very limited. Past the number five, the ear would have the same need of an oral substitution as the eyes of a graphical one.

The rude languages of the Indian ocean, and even the more lettered Malayan, have no other mode of expressing plurality than by reduplication.

The English *proper* and *common names* are absolutely indeclinable. In other words they are not susceptible of any inflection except that expressive of plurality. All the *cases* or bearings of them towards each other, or towards the other members of the phrase, are expressed by certain abridged pronominals,\* improperly confounded

\* It is pretended that the English language has a possessive or genitive case to its proper and common names, formed by adding (s) to their termination. But when it is considered that a comma (,) is always made to intervene between the (s) and the name that precedes it, it will be evident they are two distinct words. For a comma is never used to separate two syllables of the same word. It is only employed to express the elision of one or more letters at the beginning or end of it. Thus ('tis) is used for (it is), (tho') for (though), (i'th') for (in the). In like manner, *man's* is employed for *man his*, *horse's* for *horse his*, *woman's* for *woman hers*, *house's* for *house its*, &c. *Secondly*. The name pretended to be put in the possessive case, *always* precedes the other, contrary to the natural order of the real genitive, and cannot, even by any transpositive license, be made to follow it. We never say; "the book Joseph's," or "the book his." The ('s) must on the contrary always intervene between the two names whose relation to each other is to be indicated, and be placed in immediate juxtaposition with that one of which the pertinance to a former is asserted.

Lindley Murray says, "When the thing to which another is said to belong, is expressed by a circumlocution, or by *many terms*, the sign of the possessive case is commonly added to the *last term*." This is saying, in other words, that while the possessive relation is ascribed to one term, the possessive inflection is bestowed on another! Thus, "the King of Spain's domi-



under the denomination of a possessive case, or

nions," does not mean *the dominions of Spain*, but those of the *King of Spain*, or "the King (of Spain) *his* dominions." The term (s) is the abridged pronominal (his), serving to express a possessive relation between its substantive and the one precedently announced or designated.

To the allegation, that the comma is used only in order to prevent confusion between the possessive case of the singular and the nominatives of the plurals, most of which are formed by (s), it is answered, that the comma is employed in the plural number also, even when its terminal is not (s); Ex. *men, men's*. And when it is so formed, the comma is employed alone, in order to prevent the sibilant that would ensue from a repeated (s), which in that case is wholly dropped. Ex. *the two armies' (theirs) out posts*.

This peculiar construction of English phrase is susceptible of a yet farther simplification, in which the sign (,) is omitted, and the connecting word, whether relative or pronominal, is merely *understood* or implied by their juxtaposition, as in the following examples.

Lion heart	Play house	Coal barge	Cotton mill
Sea vessel	Vine yard	Cart house	City feast
Cherry tree	Wheel wright	London bridge	York minster

This construction, which is common to the German, and likewise to the Greek languages, throws great light on the manner in which modes or adjectives (as they are called) were first generated, by combining names together, in order to abstract and transfer a property of one of them to the other. When it is considered that the earliest names were imitative, or descriptive of the most prominent qualities of their object, it is not difficult to conceive how by this means the expression of such qualities became gradually transferable.



else by the aid of certain connective words, usually called prepositions.\*

*Gender* is a term expressive of sex. Where no distinction of sex is implied, there can be no gender. Whatever is not either *masculine* or *feminine*, does not belong to a neuter gender, for none exists; all such names are without gender or *ungeneric*.† In this classification the English lan-

\* In the Latin and Greek languages, these relations are adequately expressed by inflections or changes of termination, called *declensions*. The German language possesses the same advantage. But in the Italian, French, English, and most modern tongues, their relation can only be determined by the aid of distinct separate relatives.

† Gender is not, like number and substantiality, an integrant or inherent property of the name, as is usually assumed; although in substantives either denoting, or capable of including in their meaning, a distinctive indication of sex, such indication is often made by a change of terminal inflection, and this species of inflectibility is called *gender*. Example and analogy seem to render it probable that in the origin of language, this distinction, like those of number, and case or relation, was first made by the application of the pronominal article, which for that purpose had received a sexual modification; or, to speak more correctly, of distinct sexual articles;\* and that those indicative articles became in process of time, affixed to the name, in the form of a sexual inflexion.

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\* For (εις, μια, εν) can no more be imagined to have been intentional inflections of one Greek radical, than (er, sie, es) of one German one.

guage follows exactly the order of nature. Every name which has not sex, is designated by the ungeneric pronoun *it*, and by the modal *its*.\*

\* It is no contradiction to this rule to state certain exceptions in the names of the astronomical bodies, because these distinctions have their origin in mythological personifications foreign to the genius of the language. The same remark applies to various technical expressions. A ship, for example, is a female in the mouth of a *tar*; but it may be doubted if *she* would remain such under the pen of a Johnson or a Gibbon.

It will be well to acquaint the scholar, that in the course of his subsequent grammatical studies, he must expect to find much greater licentiousness in almost all other European languages, both ancient and modern; which from various causes have adopted the capricious method of ascribing promiscuously to animated and inanimate things, the distinctions of gender, without any reference to, and not unfrequently in contradiction with the real indications of sex. This absurd arrangement has been obviously governed in most instances by mere termination. All such words as were successively introduced or adopted from stranger idioms, were immediately determined, with a total disregard of their sexual import, into that gender which comprehended the same native inflections.

Probably the exemption of our language, though avowedly a derivative one, from the same absurdity, is due to the simplicity of its construction, and, above all, to the absolute indeclinability of its *modes*, which renders such generic distinctions impracticable.

In the mean time it is of no slight importance to do away the confusion that must ever arise from a false application of the practice of stranger idioms to the theory of our native tongue. Simplicity alone and a clear identification of rules with the dic-

Such English names to which, though not themselves expressive of sexuality, sex may be ascribed, are in general susceptible of the distinction by the addition of (—ess) to the end of the word.

*Verbs* express action or energy as *names* express things. But from the rigour of this definition must be excepted a peculiar class, distinguished by the term *auxiliary*. The function of these is ministerial, and strongly analogous to that part of speech termed connective, from which they appear to differ chiefly in their susceptibility of inflection. But some of these auxiliaries have likewise an independent verbal import, in which case they are expressive of action, possession, power, determination or restraint.

The most prominent of the auxiliary or ministerial verbs is the *declaratory*, (to be) whose function in oral reasoning seems purely *libratory*, and similiar to the (=) sign expressive of Algebraic equality; inasmuch as the purpose of each is to declare that the two branches of a proposition are equal or identical.\*

tates of common sense, can render grammar, even in its first elements, the handmaid of philosophy.

\* The *declaratory verb* is the only one which, in those languages, whose *names* are declinable, governs a *nominative* case,

The English verb has a *substantive* and *adjective form*, two *modes*, two *tenses*, and three *personal inflexions* in the *singular number* only.

The substantive form, or, as it is commonly termed, *infinitive mood*, contains at the same time the essence of verbal meaning, and the literal root on which all inflections of the verb are to be grafted.\*

When it is used in an infinitive sense, the relative (to) is prefixed, in order to distinguish it from the *name*, for which it might else be frequently mistaken, and at the same time to confer on it the character of action or mobility.†

because it does not express an *action*, but serves merely to assert a property of the name itself. Ex.

God is good.

Homo sum

Friedrick ist der Koenig.

\* This character being common to the infinitive in all languages, it ought to precede the moods of verbs, instead of being made to follow them, as is absurdly practised in almost all grammatical systems.

† When this infinitive form is preceded only by an auxiliary, the relative (to) is omitted as unnecessary; because in that case the verb cannot possibly be mistaken for a name, the auxiliary not expressing any action itself, but merely indicating adjectively the direction and mode of action of the verb.

The analogy between the functions of the auxiliary and of



It is only under this form that the verb may become either the subject or object of another verb.\*

The substantive form therefore participates the faculties of both name and verb, constituting the former into the root or *thema*, on which all the inflections of the latter are to be modulated.†

the relative (or preposition) is so complete that the former may with equal correctness be termed a *verbal preposition*, and the latter a *substantive auxiliary*. The first expresses the relations of the verb just as the latter does those of the name; and the applicability of the one or the other of them to a word, determines its character as verbal or nominal.

\* “*To be*, contents his natural desire.”

“Better, *to reign* in hell, than *serve* in heaven.”

† It was doubtless under this form only, that the verb was for a long time employed to express the action or effect of one subject on another.

The savage mind is exclusively alive to the needs and feelings of the present hour. The future troubles him very little, the past still less; since both through want of interest and of means of record, all that is once gone by is lost in oblivion. Yesterday and the last century are with him synonymous. The expressions which the present tense affords were therefore adequate to all his communications. And there was little chance that any mistake should arise from the want of *personal* inflections; the more especially as, until the invention of pronouns, all assertion was made in the third person, or rather was *impersonal*. So that the substantive form of the verb sufficed for a long time to the interchange of his fleeting ideas.

In the earliest stage of human existence, the individual would

As the substantive form, or infinitive mood, was the first attempt to express the action of a substance; so the adjective form, or participle, is an essay to express the substance of an action. It partakes the qualities of both verb and adjective, as the former does of name and verb.

The first adjective form, or, as it is commonly

rarely have occasion to make an oral allusion to himself; and for his imperative allocution towards another, the expression of his wish or command might be sufficiently made by the substantive form.

But from the period when an extended mutation of ideas required a mention of the party speaking, and of the one addressed, as well as of absent objects, it became necessary to substitute for the names ascribed by others to the individuals present, simple indicative terms called *pro-names* or *nouns*. The forms of these throw much light on their origin: for in most known languages, they are short aspirated words, somewhat expressive of haste and impatience, and seem to have been at the first only interjective sounds, accompanying appropriate gestures of indication, in the place of which these sounds came gradually, by common assent, to be employed.

When the expansion of the human intellect discovered other relations in things besides those of subject and object, and imagined other periods of existence and action beside the present hour; when, in a word, man began to remember, compare and predict, it became necessary to devise certain terms, expressive of relation, connection, direction and date, namely *connectives* and *auxiliaries*, whose functions are similar, as their invention seems to have been coeval.



called, the present participle, is in English derived from the substantive one ; as

be be-ing      will will-ing      love lov-ing

The second, usually named the past participle, is derived from the past tense of the regular verb, as,

love lov-ed      finish finish-ed.\*

The first participle (in-ing) partakes the most of a *verbal* nature, and performs the functions of a verb as well as an adjective ; and its meaning being *essentially active*, it may be properly named the *active or adverbial form*.

“ Being immaterial, he can have no form.”

“ And she, loving the children, was beloved by them.”

The other (in-ed, or-en) is more adjective or adnominal, as it cannot be put in action without the aid of an auxiliary ; and its meaning (when

\* Participles are improperly called *present* and *past* ; for the past participle may express a present action ; as, *he is loved* ; and the present participle is often made to refer to a past event, as, *I was fighting* ; and both are susceptible of a future or prophetic signification ; as, *I shall be feared : he will be speaking*.

expressed by the declaratory verb) being essentially passive, it may be accurately called the *passive or adnominal form*.

“ I am loved.”    “ I was loving.”

All verbal action was at first expressed by employing the substantive and adjective forms (or infinitive mood and participles) along with such auxiliary verbs as determine the mode of their operation. Thus :

I do love

I shall love

I may love

I was loving

I have loved.

And there is reason to believe that in the most ancient dialect of England, as in the purest modern Celtic, the only inflected verbs were the auxiliaries.

It was probably at a period subsequent to the Saxon invasion, when a Teutonic dialect came to be inoculated on the aboriginal tongue, that a more laconic and artificial expression of verbal action was formed, by compounding with the radical or substantive form of the verb, the inflections of the *active auxiliary* (to do).

Do	love	love
doing	love	lov-ing
done	love	lov-en or loved.*

---

I do	love	I love
Thou do-st	love	thou love-st
he do-th	love	he love-th
he do-es	love	he love-s

we	} do	love	love
ye			
they			

I did	love	I love-d
thou di-dst	love	thou love-dst

he	} di-d	love	love-d
we			
ye			
they			

If I—they	do	love	love
	di-d	love	love-d

This latter form is, in reality, the only *verb*, the former being an entire phrase composed of one or more participles united to different auxiliary verbs. Ex.†

\* The ancient English participles were almost all formed in (en) as many of them are at this day,

† “ Either the English language” (says Lindley Murray) “ has

I am loved

We have been loving

He shall have been loved.

no future tense, a position too absurd to need refutation, or that future tense is composed of the auxiliary and the principal verb. If the latter be true, as it indisputably is, then auxiliary and principal only constitute a tense in one instance; and from reason and analogy may doubtless do so in others, in which minuter divisions of time are necessary or useful. What reason can be assigned for not considering this case as other cases, in which a whole is composed of several parts, or of principal and adjuncts? There is nothing heterogeneous in the parts; and precedent, analogy, utility, and even necessity, authorise the union."

If by tense be understood a *technical inflection*, then certainly there is *no future tense* in the English language. If *tense* be the synonyme of period only, then all those, not only of the English, but of any other tongue, however numerous, are insufficient to express all the different epochas combined with all the different conditions and modifications of verbal action. If every one of these expressions be made to constitute a distinct tense, it would follow that the less a language possesses of flexibility, the greater is the number of its *tenses*! And we would ask of Lindley Murray, whether, if he were composing a grammar of the absolutely uninflected Malay tongue, he would, in consistency with his theory, ascribe to its immoveable verbs, as many tenses as it might be possible to discover of distinct auxiliaries to employ with them.

The same remark applies with equal force to the pretended *cases* of the English name; for if the simple application of a relative to a name constitutes a case, the English name has just as many cases as it is susceptible of different relations.

This dispute, like many others, arises out of a blind attach-

The two modes of the English verb, are the *direct* and *conditional*.\*

ment to the forms of antiquity ; and a reluctance to deviate, even in bestowing denominations, from those she has prescribed. If the English language is deficient in a future tense, the Hebrew tongue is wanting in the present one. Nevertheless, it is not pretended that the last is incompetent to express a present action, or the former to predict an approaching one ; but it is not in either case effected by tenses, which, if the term has any grammatical meaning, signify temporal inflections of the verb.

Each language adopts its own method to supply the deficiency of these modulations, which in the Latin and Greek tongues (and in certain modern ones, though less perfectly) suffice to express the most frequently recurring relations of the verb. The auxiliaries which different languages employ for this purpose, seem to have been determined by certain incidental analogies, and must be studied separately, as no general grammatical principle can be traced under their various forms. Thus

“ I have been,” in English ; or,

“ J’ai été,” in French, are rendered,

in Italian, by “ *Sono stato*,” and

in German, by “ *Ich bin gewesen*.”

Again—“ We have gone there,” is rendered in French

by “ *Nous y sommes allés*.”

“ It is lost,” in German, by “ *Es gehet verlohren*.” And frequently the same language is at variance with itself. Thus—

“ He has been indisposed.” “ *E stato ammalato*.”

“ He has been hanged.” “ *E venuto appicato*.”

\* That mood cannot be accurately distinguished by the term *indicative*, which is equally employed for purposes of interrogation, and, in the English tongue, of command also ; and the



The simplest, and probably the earliest form of conjugated verbs, are those improperly called Impersonal,\* whose cause seems to be involved in its effect, and of which no subject can be predicated distinct from the verb itself. The term *substantive verbs* may be aptly applied to these, which are the *name* itself employed with an auxiliary inflection expressive of date or period only. Ex. *It snows. It hailed. It was thundering. It did lighten.*†

Nearly allied to *substantive* or impersonal verbs, are those called *neuter*; whose object is their own action. They appear to predicate a *mode of being*

term *subjunctive* is both indefinite and incorrect. “*Though I be*” is not more subjunctive than “*but I am;*” but the former expression is conditional, the latter direct and positive.

The English language possesses no imperative mood. The second persons of the form usually so called, are subjunctive in the singular and indicative in the plural. Its first person plural is a periphrastic invitation or resolution only; and the third persons in both numbers a mere *transmission* of wishes or commands.

\* In as much as they are employed in all languages in the third person singular.

† The greatest part of the verbs termed in grammars Impersonal, are only the third persons of either neuter or transitive verbs, governed in reality by the name or phrase, which forms the context. As, *It seems that . . . . It hurts me to see that . . .*



of the subject, and to be rather *asseverative* than *active*. To verbs of this nature, which seem to derive their origin from the adjective, we may apply, with more correctness, the term *adjective verbs*. Ex.

*I sleep thou wakest he lives it fades we prosper  
You decline they grow.*

The auxiliary verbs employed to express the different periods of one action; or, as they are usually termed, the compound tenses of a verb, are necessarily different; for no one of them applies to all the eras which require to be indicated.\* Thus *to be* and *to do*, apply either to the time present or past. *To have* is confined to a past signification, while the power of *will* and *shall*, is essentially future or prophetic.†

\* It is worthy of remark, that the auxiliary verbs, in those languages in which they are employed, are all monosyllables of short and somewhat abrupt enunciation. For it is not admitted that the ancients employed auxiliaries. *Possum, volo, nolo, malo, &c.* are not such, any more than their synonymes *queo, accipio, recuso, prefero*, and others. They are verbs asseverative of power or choice, and are all resolvable into a declaratory form. *Pot-sum. Vol-eo. Non vol or nol-eo. Magis vol-eo.* (See Part the Second.)

† The verb *shall*, is simply predicative. *Will*, expresses determination or authority. And as the pleasure of the first

*Modes* are employed to ascribe to names and verbs those properties the subject they denominate are capable of including; but which their original designation does not express or imply. It is therefore evident they cannot be used without a substantive either expressed or understood.

Modes are naturally divided by their attribution to names or verbs into

*Adnames*, or, as the ~~verb~~ vaguely termed, *adjectives*; and *adverbs*.

Both these divisions are in English alike and absolutely *indeclinable*, that is, unsusceptible of the inflections of case, gender, or number.

person becomes injunctive on the second and third, and vice versa, these two verbs lend each other a reciprocal meaning, as follows:

Predictive.

I shall. Thou wilt. He will. We shall. You will. They will.

Imperative.

I will. Thou shalt. He shall. We will. You shall. They shall.

For want of a due acquaintance with this peculiar construction, foreigners are often led into incorrectness of expression.

The Hebrew language possesses the same distinction, viz. a *futurum imperativum* and a *futurum narrans*, or *fut: simpliciter* as it is differently called. The former, the synonyme of *shall*, the latter of *will*.

Adnames are distinguished by their origin into

*Proper*

*Verbal or participular*

*Pronominal*

and *Numerical*.

The first are expressive of property or character, as *good, white, small, horizontal*.

*Proper adnames* generally admit of the degrees of *comparison*.

There are two degrees of comparison,\* usually called the comparative and superlative degrees.

The terms *dual* and *plural* degrees would be better employed. Comparison takes place alike in both cases, and the term is therefore improperly restricted to one of them. Whereas in the first

\* It is less to be wondered at that the minutious spirit which delights itself in multiplying distinctions where no difference exists, should have induced the earliest grammarians to institute what they call a *positive degree*, than that all subsequent philologists should, till very lately, have concurred in sanctioning the absurdity. The first of these degrees of comparison (the positive) is only such by their own showing, because there is *nothing* to be compared; and it is almost trivial to observe that there can exist no comparison of a thing with itself.

there must be two subjects, and in the second three or more.

In such English adnames as are susceptible of dual and plural comparative inflections, they are formed by adding *r* or *er*, and *st* or *est* to the positive termination.\*

\* This change of inflexion, where it takes place (that is, in words whose measure does not exceed two syllables) is formed in English, as in many other languages, by a combination of the synonyms of *more* and *most* with the Adname—thus :

*fore* with *more* becomes *foremore*; *out* . . . . *outmore*.

or former or outer.

with *most* foremost . . and . . . outermost.

or first; outmost,

or utmost.

In order to demonstrate the conformity of our tongue in this construction, with the dictates of nature, and the practice of other idioms, it will be necessary to anticipate a little on the comparison of analogies, which forms the subject of the second division of this essay. In the German language,

Ehe (early) with *mehr* (more) becomes Eher (former or earlier) and, Ausser (exteriour) . . . . becomes Ausserer.

The same radicals with *meist* (most) become Eheste, or Erste, and Ausserste.

In Latin :

Pravus, with *major* (*i. e.* *maior*) becomes prav-ior.

with *maximus* (*i. e.* *massimus*) . . . pravissimus.

The literal element of the Saxon and English comparatives, *mehr*, *more*, appears in the adjective *more* or *mawr*; the positive

A *verbal adnoun*, is the adjective form of a verb, employed as a mode, and thence denominated participle. Its two terminations in *ing* and *ed*, or *en*, bespeak the mobility of a verb, united to the quiescent meaning of a modal. These adnouns are not in the English language susceptible of comparative inflection.

*Pronominal* or personal *adnouns* are expressive of relation, right or pertinance: as my-mine, thy-thine, his, her-hers, its, our-ours,\*

expression of *great*, in the different dialects of the Celtic language. Thus *claymore*, or *glaymore*, (*gladius major*) the great or broad sword; *ben*, or *pen*, a hill; *benmore*, the great hill. We are thus led at once to the first rudiment of comparative inflection, and obtain a striking illustration of the manner in which language gradually became inflected.

It is proper, while on this subject, to explain the following anomalous form of comparative expression in the English language.—“*The more I examine, the better I like it.*” *The* is here a corruption of the Saxon affirmative *je* or *ja*, which is likewise used as a comparative conjunction, and signifies, *by how much, by so much*; in which sense it is synonymously employed in the corresponding sentence, “*je mehr, je besser*”—“*Yea more—yea better*”—would be a much more correct, and just as euphonic form of English phrase.

\* When the substantive, which claims a possessive relation, is present, and juxta posed to the pronominal, every part of the last, except its terminative (s), which is the general expression of such relation, is absconded as unnecessary, it being useless



your-yours, their-theirs, which, whose, one,

to express the generic quality of a predicate, when that predicate is itself at hand. Thus, we do not say,

Maria hers book ; but

Maria's book ; or " The book is Maria hers ;" but

" The book is Maria's."

Secondly. When the substantive which claims the relation is *understood*, the relation itself is understood also, and the pronominal drops the terminal (s) as unnecessary ; still indicating, by a sexual pronominal, the absent predicate. Ex.

" This is her (*i. e.* Maria's) book."

Thirdly. When not only the substantive that claims the relation, is *understood*, but the declaratory verb is interposed between the subject of relation and its pronominal, the sexual pronominal is written at full length, because in this case it is necessary not only to assert the relation, but also to define the absent object of that relation.

" The book is hers" (*i. e.* Maria's).\*

It is obvious, that the same rules apply to the plural pronominals as the singular.

Fourthly. When the declaratory verb is made to intervene between the pronominals *my*, *thy*, and their substantive, the (y) is in like manner changed into—ine.

As it is impossible to predicate the relations of the first and second persons, singular or plural, otherwise than colloquially,

\* The youthful mathematician may perceive a strong analogy, between this grammatical equation, and the algebraic one. As every *function* of a quantity must be included in its relation of equality, so every predicate of an object, must be comprehended in the expression of its identity.

For a further consideration of this subject, See Part Second.



the,\* this, that, &c.

*Numerical adnouns* are *an*, or *a*; † one, two, three; first, second, third, &c.‡

it is only in the last of the above cases, that their pronominals are subjected to any change of inflection.

\* The adname, or, as it is usually called, the definite article (the), is indicative, or personal, both in its meaning and its derivation; this, that, the. So in the German language; ... *dieser*, (this), *jener*, (that), *der* (or in low Dutch, *de*) from which last our English (the) is immediately derived.

The Italian *il*, and the French *le*, are similar derivatives of the Latin *ille*.

† The *indefinite article*, as it is termed, *an* or *a*, is so unequivocally a numerical adname, that it is, in almost all languages, the expression of unity; Ex.

Eng.	French.	Ital.	Latin.	Greek.	German.	Dutch.
<i>an</i> or <i>a</i>	<i>un</i>	<i>uno</i>	<i>unus</i>	<i>eis</i>	<i>ein</i>	<i>een</i> , from

which last, its primary form (*an*) is derived; the (*n*) being dropped for the sake of euphony, in those cases only where the succeeding word begins with a consonant.

‡ The numerals, one, two, three, &c. are as rigorously adnames, as the ordinals, first, second, and third: and this whether their subject be expressed or understood.

Even in pure arithmetic, where they are considered abstractly and substantially, the same is the case. For as number is nothing more than aggregation of unities, so each term employed is a plural adname, to which the substantive *unities* is understood.

This doctrine will be better elucidated by adverting to the case of fractions, which, as they are taught and considered

*Adverbs* are susceptible of three of the four

to be *portions of unity*, it is evident that *integers* are *multiples* of the same.

*Own*, is an adname, derived from the Saxon *eigen*, and is so far from possessing any pronominal power, that, like its synonyme, it requires the aid, either of a substantive, or a pronominal, to impart to it any meaning whatsoever.

His            their            William's own house.

*Self* is a name, the synonyme of individuality.

Those grammarians, who pretend that the adjectives *some*, *other*, *any*, *all*, *such*, *none*, &c. &c. are pronouns (See Murray's grammar, p. 64), forget to include *many*, *few*, *multitude*, *one*, *two*, a *thousand*, in short all the numerals, as well ordinal as cardinal, under the same denomination.

In the expressions "*a few more*," "*a great many men*," *few* and *many* are substantives, expressive of aggregations of unity; as, a *dozen*, a *gross*, *une centaine*, *una dozina*, *ein decher*, &c. and the relative (of) is *understood* to the succeeding substantive, as in the synonymous German expressions, "*ein wenig*," "*eine grosse menge*" (a great many).

"*Many a gem*," &c. is a corruption of speech, which, although poetical licence has in some degree authorized, we ought not to attempt reconciling with the analogies of the tongue. *Many* is here made to perform the part of an enumerative adverb, as in the French expressions, "*bien de fleurs*," "*peu de gens*," and others similar.

It is evident, from what has been stated on the subject of modes, that the faculty of comparison in adnames, like that of gender in names (See note † 11), is accessory, and not inherent. Nature has established the distinction between such of them as are, and as such are not, susceptible of the relation of

distinctions applicable to adnouns.\*

Thus, *well, ill, wisely, industriously, lengthways, downwards, simply, only* (i. e. *one-ly*), *alone* (i. e. *all-one*, from *allein*, Germ.), are *proper adverbs*.

Lovingly, weetingly, learnedly, are *verbal*, or *participular* ones.

comparison with homogeneous terms, and the practical euphonies of the language, have determined in what cases comparison may be expressed by a change of inflection, and where it is necessary to employ, for that purpose, the comparative adverbs.

\* *Adverbs* are words ascriptive of qualities or modes of being to verbs, as adjectives are to names. They derive their origin from almost all the parts of speech, but principally from modes, in the mere juxtaposition of which to the verb, their rudiment is to be sought, as that of modes themselves in the juxtaposition of names to other names. They are generally rendered adverbial by annexing to their rudiments a peculiar set of terminations, each of which terminations is almost always itself a mode, expressive of similitude or capability.\* The ratio of their construction being for the most part natural and obvious, they require little more remark in this place; especially as the subject of their etymology has been so ably handled by the first philologist of this, or, perhaps, any other age.

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\* Ex. *Wisely* from “—lyk,” ang.-sax: “leich,” or “gleich,” 1 Germ.: the adjective of similitude; *otherwise*, from “weise” (manner or way); *heavenwards*, from, “—warts,” the adverbial of direction.

*Once, twice, thrice ; fourthly, fifthly,* are numerical adverbs.

*Connective* words, are of two kinds, usually, but improperly, distinguished by the terms *preposition* and *conjunction*, inasmuch as both are prepositive and both conjunctive.

The first may be more correctly named *relatives*, as their function is to determine the relation of the *names or substantives* with the other parts of the phrase. (See on this subject, note †, p. 14.)

The second class calls for a subdivision into *distinctives* and *conditionals*.

*Distinctives* are employed indifferently to express the connection of either *names, adnames or verbs* ; as, *and, either, whether, or, neither, nor*.

When they are so employed, to connect two or more verbs in a sentence, the subsequent verbs always follow the mood of the first one, whether it be direct or conditional.

*Conditionals* are used to express stipulations, or contingency, and like the precedent division, are alike applicable to names, adnames, or verbs. Ex. *but, when, though*.

In the dead languages, and in certain modern ones, the moods governed by these conditionals, are peremptorily and capriciously, because differently determined; but in English, they always govern a direct or indicative mood, when the action they thus infer, is taken for granted; and a conditional, or subjunctive, when they are meant to express doubt or uncertainty.\*

The class called interjections, as they are collected together in most grammars, has no claim to a place among the organized parts of speech.

\* Their construction, though somewhat more artificial than that of adverbs, can yet be retraced to a similar source. The chief distinction between these two classes of words consists in the laconism of the latter, which appear to have been made out of other parts of speech by abridgment and abscission, as the former by combination and additional terminations. A little reflection on the subject will suffice to show, that this difference is perfectly in the natural progress of language. For conjunctions, as they are called, are always the grammatical expression of a *postulate*; and prepositions the synonymes of the algebraic signs of relation; while on the other hand, adverbs are *functions* of the verb to the meaning of which they contribute, and therefore require to be clearly and competently stated. The improvement of speech called therefore for a reduction of the former into the shortest monosyllabic signs that can serve for their distinct enunciation, and will disregard any degree of prolixity in the last, which may be necessary in order to render a due and full expression of their meaning.



They are either the inarticulate and involuntary expressions of undefined emotion, or else compound words, and even whole sentences. The idle maledictions which every language furnishes, and the vulgar of all countries are too much in the practice of hazarding, on the most trifling provocation, might come with equal propriety under the same denomination. For what indeed is popular swearing, but a noisy unmeaning interjection!

## PART II.

### OF COMPARATIVE ANALOGY.

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WE have endeavoured to trace the order, in which the parts of speech arose successively out of the increasing wants and multiplying ideas of society, and to ascertain the mechanism of the English tongue, considered in itself, and without reference to those forms under which the same thoughts were enounced in languages spoken now no more. It will be well at present, to direct the pupil towards an inquiry into its competency for the expression of all that can form the subject of human intercourse, by a more extended comparison of its forms, with those of such other living or dead languages, as enter into the customary plan of a liberal education. By this means a notion may be acquired of the principles of Universal Grammar, which in his subsequent labours to unravel the particular ones of each foreign tongue, will save a student much time, and be found to anticipate the solution of many difficulties. He will thereby possess the advantage a

traveller has, who enters on the survey of a territory with a chart in his hand, that points him out the bearings of each leading object, and the nature of each soil, before another, who is obliged to plunge over hedge and ditch, through field and forest, unknowing what to expect, and losing sight of one land mark, before he comes in view of the next.

As the English is a language, composed chiefly of indeclinables ; and as its constructions are extremely simple and analogous, we have found no difficulty in following hitherto the order of nature in developing its theory. But in comparing its forms, with those of other languages more complicated, and in which the different parts of speech become mutually confluent, as it were, into each other, it will be necessary to change the arrangement, and follow one more conformable to that, their greater artificiality has compelled their grammarians to adopt.

There is no doubt that names and verbs were in their origin, simple and indeclinable words ; and the probability has been urged, that both were generated from imitative, or pantomimic sounds. But in the course of time, certain expressions became necessary, in order to point out with precision the multiplying relations of the

former class of words. These expressions were, at first, nothing more than different aspirations, accompanied by indicative gestures; for which gestures, they were, by gradual acquiescence, substituted, and grew, by improvement, into prepositions.\* The pronominal, or, as it is called, the prepositive article, the synonyme of *the*, had its origin in the same necessity.

Our language has proceeded no further; or rather has dropped all subsequent refinement, and lapsed back, in this respect, into primeval simplicity. For the Saxon idiom, which has furnished the superstructure of the English tongue,†

\* In the first part of this essay, the liberty has been taken to suggest a more correct nomenclature of grammatical terms, than that hitherto in use, and the suggested alterations have been rigidly adhered to throughout that chapter. But in the collation of our native forms, with those of foreign idioms, it is thought best, for obvious reasons, to revert back to the customary denominations of the several parts of speech, still protesting against the insufficiency or incorrectness of many of them, and maintaining the absolute necessity of their improvement.

† Much pains have been taken to render evident the derivation of our modern English from the Anglo-Saxon. In fact their lineal identity is so obvious, that all proof on the subject appears redundant. But it is to be kept in mind that the Anglo-Saxon is itself a derivative tongue, which has arisen from a commixture of the more ancient Celtic language with the Saxon and Scandinavian dialects of its early invaders. In this compound

is almost as multifarious as the Latin, in the inflection of its pronominals.

The distinctions of plurality and gender were next expressed by appropriate changes of termination of the prepositive article; and in this stage of pliability the articles of certain modern languages have taken up their repose.

The Latins do not appear to have continued the use, or even handed down the form of the prepositive article,\* which, nevertheless, must have made a part of their language, till that period, when the declinability of their names, rendered its employ superfluous.† But the Greeks proceeded to combine, for purposes of brevity, and of a more free and rapid enunciation, the generic inflections of their prepositive article, with the

the Saxon evidently prevails; in so much that the two principal differences between the Anglo-Saxon and the German, whether ancient or modern, consist, first in a great simplification of the inflections of the latter, and, secondly, in the loss of its transposibility, which thence ensues.

\* *Hic* is not *the*, but *this*: “*Hic labor, hoc opus est.*”

“—— monstrari digito, et dicier, *hic est.*”

“*Ille* petit crucem meritis pretium, *hic* diadema.”

† From the evident similitude of their nominal and verbal inflections with those of the Greek, it is probable that their early prepositive bore the same resemblance.



separate relative words, that expressed all the relations in which it was employed, and in this manner have modulated it into what are termed cases. The exact gradations of this change, either in the Greek, or in any anterior language, the lapse of time, and the want of record, have wrapped in obscurity, because the earliest writings bear a date subsequent to the entire construction of each language. But a slight attention to the incipient or imperfect formation of declensions, to the prepositive in certain modern tongues, will furnish both a proof and an example,\* of the mode in which this gradual inflectibility was created.

With the aid of prepositives, thus modulated, the Greeks could express, without the need of separate prepositions, the most customary relations in which their names, hitherto indeclinable as our

\* Thus in Italian was formed

from il		from la
combined with di or di-il . . . .	del or di-la . .	della.
a or a-il . . . .	al	a la . . alla.
da or da-il . . . .	dal	da la . . dalla.

---

from i or di-i . . . .	dei	from le or di-le, delle.
or a-i . . . .	ai	or a-le, alle.
or da-i . . . .	dai	or da-le, dalle.

In a like manner were formed the French prepositive cases, *du, au, des, aux*.

own, might stand with the other parts of the phrase.

But it was afterwards discovered, that this expression was susceptible of yet farther abbreviation, by annexing, or *cementing*, as it were, the prepositives so inflected to the termination of their indeclinable names.\*

In this manner the necessity of either a separate prepositive article or of distinct prepositions, was superseded in each respective language, by

\* Thus from the definite article (ο vel ος) combined with the radical Λογ is Λογ-ος. From (η) with the radical Μουσ is Μουσ-α.

	-οῦ	-ης
	-ω	-η
	-οῦ	-αῦ
in	***	***
	-οι	-αι
	-ων	-ων
	-οις	-αίς
	-οις	-ας

The third declension is formed, in like manner, from the inflections of the indefinite article (εις) *an* or *one*, or rather of its primary ungeneric form (εν).

Thus: Λαμπας

with εν-ος becomes Λαμπαδ-ος

εν-ι	-ι
εν-α	-α

and its plurals by those of the plural numerical τρεις, τριων, τρισι, in a similar manner.

applying all their conjoint inflections to the nouns themselves, or rendering the latter declinable.\*

\* The modulations of the Latin nouns follow so closely those of the Greek, that the former must be considered in this respect to be an imitative tongue.

“The Sanscrit nouns are all divisible into declensions, according to the final letters in their crude, *i. e.* radical state. There are eight cases in three numbers, and the change of inflection in all of them differs little from the following form.”

Baan (radical) an arrow.

Nom.	Baan-oh
Accus.	Baan-ung
	Baan-ano (with)
Dative	Baan aayo
Ablat.	Baan-aat
Gen.	Baan-osyo
Voc.	Baan-o
	Baan-a (in)

The resemblance of many of these inflections with those of the corresponding cases in the second Greek declension, is too obvious to be passed unnoticed.

Nom.	— oh	— ος vel ον.
Gen.	— osyo	— ου
Dat.	— aayo	— ω
Acc.	— ung	— ον

The Greeks, unwilling on the one hand, to multiply to inconvenience the number of their nominal inflections, or, on the other, to be compelled like the Latins, to express various and even contradictory relations under the same termination, have contented themselves with continuing to use as in the primary uninflected form of their language, the separate prepositions for

It has been already observed, that the earliest

that purpose, as they seem to have left certain tenses of their passive voice imperfect, for a similar reason.

No such inconvenience could arise from this complexity of the Sanscrit declensions, which are the obvious annexation of dissyllabic cases of a prepositive article to the root of the noun; but in Greek, where, if not wholly imitative, they are so abridged as to have lost all immediate traces of their original, the same complexity would have been a greater evil than it was meant to avoid. Inflection is itself the creature of convenience, and the human mind would instantly reject any proposed substitution, which either through abstractness or complexity tended to burden instead of relieving it.

All languages, the inflections of whose nouns are determined by their respective sexual terminations, must have possessed them originally in a shorter radical form, whether such radical be grammatically recognized as in Sanscrit or not.

In Greek the nominative case or, *thema* of the noun, is generally supplied with an added terminal, expressive either of distinct sex or of the absence of sexuality.

In Latin the radical nominatives seem to be generally thrown together into the third declension.

In German the nominatives are wholly radical, save where a distinct feminine termination be purposely applied to them.

The gradual progress of inflectibility is very clearly exemplified in this ancient tongue. The articles being first rendered casual by a combination with different relatives, impart their inflections to the noun, and enable it by this means to dispense with their separate aid. The noun, in like manner, transfers its own inflections to the adjective, whenever the latter represents an *understood*, or absent substantive.

Thus: der mann becomes mann

adjective form consisted in the mere juxta-position of those names to each other, a distinguishing quality of the one of which is meant to be added to the meaning of the other, and that our language at the present day, affords numerous examples of this practice. It has been shown how in process of time such words grew into adjectives ascriptive of their whole import to other nouns.

So long as these nouns remained without inflection, and their relations to each other, or to the other parts of the phrase, were marked by distinct prepositions, it was natural their adjectives should continue equally indeclinable; and such they have remained in English to this time. But as soon as the use of separate prepositions was superseded by their conversion into terminal inflections of the noun itself, it became necessary that a corresponding change should be made in the

des mannen

mannes

dem manne

mannem

den man

manu

and again

der sterbliche mann

becomes

sterblicher

des sterblichen mannes

sterbliches

dem sterblichen manne

sterblichem

den sterbliche mann

sterblichen.



adjective, in order to indicate with precision and ease the particular substantive to which each belonged: and as the inflections of these substantives were determined (in part) by their respective genders, it was indispensable that every adjective should be rendered susceptible of inflections correspondent to those of substantives of every gender to which it might be applied. The inflections of each substantive were thus annexed, as occasion called for it, to the root of each adjective, with this restriction, that as in both the Greek and Latin languages the termination of a noun decided the form of its inflection into one or other of the two principal modes of declension, the same rule obtained in regard to adjectives, whose declension under one or the other form, was determined, like that of nouns, by the last syllable of their radical.

The Greek and Latin adjectives are inflected through all their cases and genders, in both numbers; and the former, in a third or *dual* number also.\* In the German language, the same takes

\* The first and second declensions of Greek adjectives are formed, like those of their nouns, by the definite article; and the third by the numerical or indefinite one.

The Greek *dual number*, both in names and adjectives, is

place in the singular; but in the plural number there is no generic inflection.\*

The Italian and French adjectives have a masculine and feminine inflection, in both numbers, but no declension.

The English adjective is indeclinable.

The *comparative inflections* of the Greek language are extended to names, pronominals, verbs, adverbs and relatives.†

formed by affixing to the root the inflections of the numerical  
 Δύω, δύοιν.

The most striking resemblance subsists between the Sanscrit and Latin generic inflections.

Kritu	krita	kritum.
Magnus	magna	magnum.

\* Where a verb intervenes, in German, between the name and its adjective, the latter becomes indeclinable.

† The similitude between the Sanscrit, Persian and Greek comparative inflections, is too considerable to be passed by without notice.

Sans.	krishna	krishnatarah	krishnatamuh
Pers.	khub	khubtar	khubtarim
Greek	πρῶτος	πρωτερος	πρωτατος.

The irregular Greek comparison seems yet more closely imitative of that of the Sanscrit.

mati	matiyan	matishtha
μεγας	μειζων	μεγιστος.

In Latin they are restricted to *Modes*, that is, to adjectives and adverbs only,\* in which the German and English languages follow its example.†

The comparative inflections of the Italian are very imperfect, and almost wholly restricted to the plural (or superlative) degree, and that in its extreme expression.‡

It is to be remarked, that the Hebrew and Arabic languages have no comparative inflections. “Apud Hebræos adjectiva non comparantur variatione graduum, sed particularum vel vocalium adjectione, aut periphrasi.”

\* The only Latin comparative verb is *malo*, i. e. *magis volo*.

† *Rather*, which in English is sometimes adjective and sometimes adverbial, is derived from the German *rath* (counsel, advice), whence *rather* (more advised). It is therefore in either case a comparative word of the dual degree, both in its meaning and its inflection. Its Latin synonyme *potius* (i. e. *potentius*) is of the same construction.

‡ But in compensation for this deficiency, the vocal terminations of the Italian language afford an almost indefinite licence in the use of terminal additions to their names, expressive of augmentation and diminution, endearment and reproach, beauty and ugliness, of quantity, of contempt or debasement, et cetera. Some of these terminals, which appear to have had their origin in a playfulness of speech, and to be entirely conventional, viz. *ino*,—*ito*,—*etto*,—*ello*,—*accio*,—*uccio*, et cetera, are alike applicable to nouns and adjectives; while others (as—*onè*) are substantive terminations only, and seem to substitute for an adjective comparison, the positive assertion of *majority* in the noun

The French language has no comparative inflections.

The English *pronoun* differs from the other classes of its *nouns*, by having, in imitation of other European languages, an *objective*, or accusative case. Ex.

I	thou	(he she it)	we	ye	they
me	thee	(him her it)	us	you	them.

In this construction may be observed a strict adherence to nature, and an evidence that the human intellect is seldom directed by mere caprice in the formation of language. The third person is the only one, in which a sexual pronoun, or a sexual inflection of the pronoun is required, because it is the only one, which is at the same time *indicative* and *declaratory*.

The Latin construction extends the same distinction to the plural number of that person, and is therein imitated by the Italian and French languages. But this disposition would be of little use in the English tongue. For as that tongue

itself; as from *fur*, Lat. is *furbo*, whence *furb-one* (a great thief); from *latro*, Lat. and It. is *latrone*, (a plunderer or pirate.)

is guided by nature in the generic arrangement of its names, no mistake can arise from the employment of an ungeneric plural pronoun, in those phrases where the predicates are all of one sex; and as according to the well known rule of syntax, when nouns of different gender unite to constitute plurality, the most *noble*,\* includes them all, the distinction is in that case useless even in those languages where it has place. It was probably adopted in the Latin and its derivative tongues, only in conformity with their capricious attribution of gender to the names of things *ungeneric* in themselves and frequently inanimate.

The German language is similar to the English in the generic disposition of its pronouns.

The French and Italian pronouns have an oblique case also.†

\* This is considered, in the Greek and Latin, as well as all modern European languages, to be the masculine; but in Hebrew, Arabic, and the kindred dialects of Western Asia, all that is ungeneric is placed under a feminine inflection.

† The use of which appears to be very capricious, and only to be learned in the distinct practice of each language. Ex.

Je *te* vois

Il *te* la donne, “or



The German, Latin and Greek pronouns are declined into different cases in a similar manner with their nouns, and like them are capable of expressing their relations by changes of inflection only.

The *indefinite* (or, as it is usually called, impersonal) pronoun, is peculiar to the languages of modern times. Ex.

Eng.	Germ.	French.	Ital.
one	man	on	si.

It appears to have been adopted as a substitute for that form of verbal inflection called the passive voice, as its functions are executed in Latin and in Greek by the passive impersonal verb.

The English indefinite pronoun (one) is employed in a singular sense only, synonymous to the French pronominal *chacun*; while in other modern languages it has also a cumulative meaning, and signifies the public, or at least an aggregate portion of society, and is used under circum-

Il la donne *a toi*.”  
 “ Ti daro la mano”  
 “ Ti vedo”  
 “ A *ti* aspettiamo.”

stances where the plural (they) is employed by us for the same purpose. Thus:

One lives;\* man lebt;† on vit;‡ si vive; vivitur.  
They say; man sagt; on dit; si dice; dicitur.

*One* in English is susceptible of a plural termination, and in German and French likewise; but this is when employed in a definite sense, as a plural pronoun. Thus:

“The wise *ones* say,”

“The knowing *ones* are taken in.”

*Ones* is not here an impersonal, nor an enumerative word, but the substitute of a plural or aggregative noun, as *individuals*, or *people*; in other words, a plural pronoun.

So in French, “*les uns et les autres*;” and in German “*die eine und die andre*.”

The English pronominal adjectives are as numerous as those of most other languages ancient

\* *One* or *an*, Germ. *ein* (being, or one that is) from *sein* (to be); as *Eis* or *ev* from *Eiv* (esse).

† (Man) Germ. “*some*” or “*more than one*;” whence *mannig* (several, many).

‡ *On* is derived in like manner from *ogni*, Ital. *omnis*, Lat.

or modern: and equally competent, with the aid of prepositions, to express all the relations of language. The three English attributives *his*, *her*, *its*, by a very peculiar modification are expressive of the sex, not of the name to which they are applied, but that of which they are predicated.

This form of relation, common to the German with our own tongue, imparts often a brilliant precision to meanings, which either in the other modern languages, or in those of Greece and Rome, cannot be expressed with the same brevity.\*

\* “ *Hers* the mild lustre of the beaming morn,

“ And *his*, the radiance of the risen day.”

These words *his*, *her*, *hers*, *its*, are commonly asserted to be the oblique cases of the respective pronouns *he*, *she*, *it*. But it is presumed that in addition to the reasons adduced in a former part, that opinion will be completely refuted by the following arguments,

1st. The German pronominals from which they are derived, *seiner* (his or its) and *ihrer* (her or hers) are declinable through all their numbers, cases and genders, like the other German adjectives. *Seiner*, *seine*, *sein* (or *seines*;) *Ihrer*, *ihre*, *ihr* (or *ihres*), &c.

2d. In English, as in German, they are always made to apply to a subsequent noun, like every other personal; *my*, *thy*, *our*, *your*, *their*; and there is no more reason to make them substantive in the singular than in the plural.

*Verbs* are words expressive of movement, as

Thus:	his	}	friend.	seiner	}	freund.
	her			ihrer		
	its			seiner		
	my			meiner		
	thy			deiner		
	our			unserer		
	your			ener		
	their			ihrer		

3d. Their sense is rendered in the other languages we have considered, by personal adjectives. As

Son mari	il suo sposo	conjug suus
Sa femme	la sua mogliè	uxor sua
Ses parens	i suoi genitori	patres nostri
Leur enfans	la loro prole	

4th. Because, even admitting them to be the oblique inflections of substantive pronouns, such inflection is ineffectual to make them perform the functions of the oblique (*i. e.* the genitive, dative or ablative) cases, as the substitution of them for the expression of such cases will show.

Thus we cannot say

“ *His* (for, of him) we have no mistrust.”

“ We ascribe them *its* (for, to it).”

“ We received *her* (for, from her) the books.”

Neither are they the generic modifications of one personal adjective, as some have stated, but three distinct personals, combining each of them with the relation they express, a distinctive indication of sex. For want of these distinct sexual adjectives, the French and Italian languages are compelled to employ a circumlocution, and make use of sexual pronouns united with a preposition, as . . .

*Names* are of things. From imitative sounds, pointing out a particular action of one particular thing, they grew by common assent to be the general expression of the same or similar actions, from whatever cause they proceeded. And it is in this stage of their construction that they became, correctly speaking, *verbals*.

Still such words, while they remained simple

For his	} Book, son livre	{	a lui	Il	di lui	}	libro.
her			a elle		di lei		

It is remarkable that the genitive case singular of all the Latin third personals is deficient of sexual inflection.

Thus, as has been before observed (See part the First, notes,) the ('s) of the pretended English genitive, is neither a mark of inflection, nor the genitive case of a distinct pronoun; but the elision of a pronominal adjective (his, hers, or its) which serves to transfer the quality of *appertenance* from one noun to another; as we have seen that the mere juxtaposition of two nouns is sufficient still, in many instances, to render the first of them, adjective to the second.

In the tongues of western Asia, the same generical arrangement is extended to the second as well as third persons, and that in both numbers.

Thus, they are made to express

Tuus, tua . . (o vir !)	Suus, sua (deviro) <i>i. e.</i> his
. . . . . (o fœmina !)	. . . . . (de fœmina) hers
Vester, vestra (o viri !)	Eorum . (de viris)
. . . . . (o fœminæ !)	Earum . (de fœminis).



and indeclinable, only served the purpose of a vague intimation or notice of action, and were rather signals, than verbs. And as occasion arose to express that one or more individuals were concerned in the agency, that the action was already done, was then doing or remained yet to be performed, and to invoke, or enounce distinctly the personages interested in its execution, it was necessary to fix for that purpose on an appropriate set of sounds, which by their gradual arrangement and organization, grew to form the conjugations of the declaratory verb, *to be*.

As other sounds became needful, in order to combine with the indeclinable root of verbality, ideas of energy, possession, will, subjection and the other causes and modes of action, it was easy to modulate them successively on the same given form of inflections, into the respective auxiliary verbs, the synonymes of *to do*, *to have*, *will*, *shall*, *become*,\* &c.

\* As pronouns and prepositions appear to have been in their origin aspirated or emphatic sounds accompanying appropriate gestures, to which they were called in aid, on purpose to strengthen and determine their meaning; in like manner auxiliaries were similar sounds employed in aid of gestures that expressed action, assertion, will, reluctance, requiring, et cetera. Of these gestic indications they in time completely supplied the place, and became determinate signs of verbality, which,

It may be presumed that the human intellect would, in strict analogy with the truth of things, find means to class the declaration of every movement and incident, as it was remembered, witnessed or foreseen, into the three grand divisions of past, present and future; and that in all original languages, the distinct indication of them by *tenses* would be the earliest modulations of the declaratory verb. Means have been found to combine, in almost all languages, these different inflections of the *declaratory*, with the root of their verbal words, in order to impart to the latter its flexibility, or render them *conjugable*. It is in the greater or lesser pliancy of the name and verb, in this respect, that the simplicity or artificiality of language consists; all verbs, as well as names having been in their origin radical and indeclinable.

Nevertheless, the Saxon or German tongue, in which we are to look for the origin of the English, is, like ours, wanting in a future inflection; but all the derivatives of the Latin language, though

though still remaining long uninflected, were indispensable towards putting into movement the sense of other sounds.

We have had occasion to suggest that the auxiliaries were probably in all languages the earliest inflected verbs. In the Malay tongue they are yet *indeclinables*, like all the parts of their speech; and in the pure dialects of modern Celtic, they are still the only declinable verbs.

they dropped as superfluous and cumbersome its plus quam perfect, have yet retained as indispensable, the picturesque modulations of the simple future tense.

The English verb is conjugated in the *present* and *past* times only, by affixing to its root, the inflections of the auxiliary (to do). The French and Italian verbs borrowed from the Latin a second past tense, as the Latin has borrowed from the Greek a third ; and all the multiplied tenses, numbers, modes and voices in this last, are composed from the radical forms of the two primary or natural tenses, combined with the inflections of the declaratory verb.\*

\* The earliest form of the Greek declaratory verb was wholly active, Εω indicative and ειν infinitive,\* and it is under this form that it has lent its aid to all the *active* constructions of the verbal system.

Thus from τυπτ- with ειν is τυπτειν

with ων τυπτων

with εις† τυφθεις-εισα-εν.

\* “Ειμι—εσομαι—ab Εω, inusitatum.” Hederici Lex.

“Ειμι from εω to be.” Parkhurst.

“Εω. f. εσω. aor 2 ηον. Sum, existo. Quæ tempora sic in usu non sunt; prodest tamen ea, *ut origines usitatorum* notasse; usus enim dicit, ειμι, εσομαι.” Damm’s Lexicon.

† Τυφθ-εις, *one beaten*. This construction points to a grammatical as well as metaphysical relation between the particle

The Latin conjugations are evidently made by

\* and circumflexed,  $\tau\nu\psi\alpha\varsigma\text{-}\alpha\sigma\alpha\text{-}\alpha\nu$ .

With  $E\omega$ ,  $\sigma\nu$ ,  $\epsilon\sigma\omega$  are formed the present, imperfect first and second futures and second aorist.

With  $\epsilon\omega$ ,  $\epsilon\iota\varsigma$ ,  $\epsilon\iota$  circumflexed, is the perfect tense †  $\tau\epsilon\tau\nu\phi\alpha$ , and with the imperfect, the plusquam-perfect  $\epsilon\tau\epsilon\tau\nu\phi\text{-}\epsilon\iota\nu$ .

which expresses unity or being, ( $\epsilon\nu$ ) *an* or *one*, and the verb that declares existence; and it is under this analogy, that we seem to have arrived at the first element of verbality, as every proposition is resolvable into the declaration of a mode of *being*.

\* It is clear from this form of declension, that the earliest generic inflections of the indefinite article were  $\epsilon\iota\varsigma$ ,  $\epsilon\iota\sigma\alpha$ ,  $\epsilon\nu$ , and not  $\epsilon\iota\varsigma$ ,  $\mu\iota\alpha$ ,  $\epsilon\nu$ .

† There were only two natural tenses, or radical modifications of the Greek verb, namely  $\tau\nu\pi\tau\text{-}\epsilon\iota\nu$ , and  $\tau\epsilon\tau\nu\phi\text{-}\epsilon\iota\nu$  (and not  $\epsilon\iota\nu\alpha\iota$ ). The declaration that the verbal action, was past or accomplished was made by a reduplication of the radical syllable of the verb, and the date of that accomplishment was more precisely indicated by the annexation to  $\epsilon\iota$  either the present or the past tense of the declaratory, in order to assert either that the action *is now done*, or that it *was done already at a former period*. The future tenses were wholly formed by the future of the declaratory as in the English tongue.

This construction is in perfect harmony with the natural development of speech. Language and the improvement of mind must have made considerable progress, before mankind were sufficiently interested in the future, to be induced to attach thereto a peculiar form of inflection. What is doing, and what is just done, engrosses the whole attention of the savage.

Hence we find that in all original languages the ended or past accomplishment of an action is marked by a distinct radical modification of the verb, independent of all such temporal and



combining the earliest form of their declaratory

The plusquam-perfect of the declaratory verb, is only its imperfect tense put under a passive inflection.

The imperative in the second person singular is a peremptory enunciation of the radical verb, in the dual and plural it is the same with the indicative; and its third persons are formed by the annexation of those of the declaratory.

The optative and subjunctive moods are modulated in a similar manner on those of the declaratory verb.

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personal inflections as may be formed from those of the declaratory.

“ In the first past tense of the Sanscrit, (*a*) is required to be prefixed to the root, and in the second, a kind of reduplication of the root takes place.” Wilkin’s Sansc. Gr.

“ To form the past tense in Bengalee, we must employ the syllabic augmentation as in Greek.” Halhead’s Beng. Gram.

In Persian the expression of past action is made by annexing (*mee*) to the radical. Ex. *goften* (to beat) *meegoft* (beaten).

In Hebrew the past participle (*visitatus, ita ut cesset amplius visitari*) is distinguished from the passing participle (*visitatus, ita ut adhuc visitatur*) by the addition of (*ne-*) before the radical.

It is obvious that the Greek past reduplications resemble those of the Sanscrit.

ΤΥΠΤΩ Ε-ΤΥΠΤΟΝ ΤΕ-ΤΥΦΑ ΕΤΕ-ΤΥΦΕΙΝ.

The Saxon or German past participle is formed by prefixing (*ge-*) to the radical. Thus *schreibend* (writing); *geschrieben* (written).

It is here perhaps the place to observe, that where many languages, each totally different from the others in every feature of general character, structure and syntax, agree in certain de-



with the root of the verb. For in considering the analogy between the verbs (Εω) *ire*, and (Εω) *esse*, which appear to have lent reciprocally their inflections to each other,\* there is no doubt the primary

\* “ Εω et ειω, pro quo usus dixit ειμι eo, vado, venio.”

Dan. Lex.

All the early inflections of the Greek declaratory verb appear to be yet farther resolvable into its radical ει, the grammatical expression of equality or identity, combined with the different pronouns. This process may be distinctly retraced in many of its formations.

Thus from ει εγω is ειω.

ει συ is εις and εσο.

ει is the radical. (It has been already remarked that the earliest use of the verb was made in the third or impersonal (or rather *absent* person.)

from ει ημην is εσμεν.

ει σφωι εστε.

The passive inflections of the Greek declaratory supply the passive forms of a second conjugation, into which the verbs of the first are generally susceptible of being transformed. So ιστα combined with

ειναι εις εσομενος ειμι ισθι,

forms ισταναι ιστας ισταμενος ιστημι ισαθι.

But these passive inflections of the Greek declaratory, as well as the anomalous tenses of the Latin *esse*, appear to

terminations of inflection, it may be reasonably concluded that such common forms arise out of the nature of speech itself: and it is easier to conceive than to express the close analogy there is between this hasty reduplication and the laconic impatience of the savage mind.

forms of conjugation of the Latin declaratory and of the verb *ire*, stood in the same relation.\*

Eo	es	est	emus	estis	ent
Eo	is	it	eamus	itis	eunt.†

have been borrowed from an earlier and far distant idiom, as will be seen in a subsequent note.

\* A like interchange of the verbs expressive of existence and of progression, seems to have pervaded other languages from the Sanscrit downwards.

“*To go* (or in its auxiliary capacity *to be*,) is irregular in its past tenses.” Hallhead’s Bengalese Gr.

“*Walk* before me, and be thou upright.”

“The Lord, before whom I *walk* ——.”

“And Enoch *walked* with God, and was no more seen, for God took him.”

From a similar analogy proceeds the Latin verb *perire*, to go out from existence, and the German *um-gehen*.

In Italian the synonymes of *to walk*, *to go*, *to stand*, and *to be*, are interchanged.

Ando, vai, va, andiamo, andate, vanno, i. e. Ambulo, vadis vadit, ambulamus ambulatis, vadunt.

*Sto bene*, “I stand well,” for “I am well.” *Sono stato*, *Siamo stati*, “I am stood,” “we are stood,” for I—we “have been.”

The same mutuation is imitated in French.—Je vais, tu vas, il va, Nous allons, vous allez, ils vont.

† The second and third Latin conjugations, which include by much the greatest proportion of the verbs of that language, and wear so close an affinity to the active inflections of the Greek verb, as to leave no doubt that they exhibit the earliest Latin ones, are merely these two declaratory forms, united to different radicals.

Mon	-eo	-es	-et	emus	-etis	-ent
Leg	.o	-is	-it	imus	-itis	-unt

The Sanscrit verbs are modulated in a similar manner upon the inflections of their declaratory,\*

\* A collation of the declaratory verb in Greek and Latin with that of the Sanscrit language, leaves little doubt from what source the passive inflections of the first, as well as the anomalous persons and whole tenses of the last were derived.

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Sansc.	Asmi	asi.	asti.	Svah	stah	sthah.	Smah	stha	santi.
Greek	Εἰμι	εις	εστι		εστον	εστων	Εσμεν	εστε	εισι.
Latin	Sum	es	est				Sumus	estis	sunt.

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Sansc.	Syam	syah	syat.	Syavah	syatam-atam.	Syama	syata	syah	
Greek	Εἶην	ειης	ειη		ειητον	ειητην	Εἶημεν	ειητε	ειησαν.
Latin	Sim	sis	sit				Simus	sitis	sint.

Sans.	Asam	aseeh	aseet.		Asma	asta	asan.
Latin	Essem	esses	esset.		Essemus	essetis	essent.

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The other tenses of the Sanscrit declaratory are inflected on the root (b-hoo) *to be*; in which tenses (b-h) is changed into its cognate consonants (f and v); and hence the compound imitative Latin tenses, *fui fueram, fuissem, fuero*, as well as the infinitive form of the second Latin declaratory verb (fore) on whose root they are inflected.

It is evident therefore that the inhabitants of Italy and Greece, having acquired at some period subsequent to the accumulation of their respective codes of nomenclature a knowledge of the Sanscrit language and literature, borrowed from it the anomalous words that are found among the different conjugations of their declaratory verbs, and substituted them, namely *Εἰμι*, for *Εω*, and (sum and fu—) for (eo) in order to prevent the confusion that could not but have arisen from the want of some such distinction.

and in all the dialects of Western Asia the personal inflection of their verb consists wholly in the annexation of the respective pronouns to its radical form.\*

The Sanscrit verb has six tenses, a present, three past and two futures, all composed by (assan and b-hoo) *esse* and *fore*.

Thus the verb (smay) combined with,

Asmi, asi, asti. Svah, sthah, stah. Smah, stha, santi, forms

Smay-ami, -asi, -ati; -avah, -athah, -atah; -amah, -atha, -anti; and

Smay-e, -ase, -ate; -avahe, -avethe, -ete; -amahe, -advhe, -anti; the first being the neuter or reflective, the latter the active form of Sanscrit conjugation.

The wonderful similitude of the first of these inflections with the Greek passive.

Τυπτ-ομαι -ησαι\* -εται -ομεθον -εσθον -εσθον -ομεθα -εσθε -ονται, and the second with those of the Latin regular verb, Am-o -as -at Am-amus -atis -ant, lead at once to the source from which the early inhabitants of Greece and Italy drew the model of their verbal inflections.†

\* Although there does not exist the slightest literal resem-

\* Admitted to have been its most ancient form.

It is remarkable that the Greek passive voice has three dual persons, like the Sanscrit; its active voice only two.

† It is not perhaps indulging in any unreasonable conjecture to suppose, that a migratory tribe from Eastern India, after invading Italy by force or insinuating themselves by fraud, engrafted their own native inflections on the rude Celtic or Milesian tongue of the land, and thus gradually formed it into the Latin idiom, just as the Sanscrit was transformed into Bengalese, the Latin itself into Italian, and the Pictish into Anglo-Saxon.

The German verb will be found to be conjugated exactly like the English, by uniting to its

blance between the Sanscrit or Greek conjugations and those of the Persian, Arabic or Hebrew, it is certain that in all the tongues of Western Asia, their verbs are conjugated on the same principle.

Thus the persons of the Persian declaratory are formed on the radical (ā) *be*, by the oblique cases of the pronouns.

he	thou	I	they	ye	we ;	viz.
ist	ée	am	end	eed	eem,	into
aast	aace	aum	aend	aed	aeem.	And all their

verbs are modulated in a similar manner. Ex.

meegoft <i>he</i> *	} spoke.	meegoftend <i>they</i>	} spoke.
meegoftee <i>thou</i>		meegofteed <i>ye</i>	
meegoftem <i>I</i>		meegofteim <i>we</i>	

So from (shad) *glad* is

Shadast, shadi, shadam, shadand, shadīd, shadām, gaudet, gaudes, gaudeo, et cetera.

The Arabic and Hebrew tongues follow exactly the Persian in their verbal arrangement, and in the nature and form of their inflections.

Those verbal forms only can dispense with the separate em-

\* The pronoun is unnecessary here, because in every language of ancient and modern Asia the third or absent person is the root of the verb, and the order of inflection proceeds from that to the second, and then to the first person.

In all the kindred tongues of Western Asia, the past tense is the only simple form of the verb, the expression of present as well as future action being only made in a declaratory manner in the Persian, Hebrew or Arabic.



root the inflections of the auxiliary (thun) the synonyme of *to do*.\*

ployment of the governing pronoun, whose inflections are immediately and obviously formed from it.

“ In the Sanscrit syntax, the personal and other pronouns are often elegantly omitted, as their nominative case is in Latin, the terminations of the verb being a sufficient distinction.”

Wilkins's Sanscrit Gr.

The same takes place in the Persian, Hebrew, Greek and Latin languages.

The Italian, as being immediately derivative from the Latin, retains the same facility.

The French, more distant, and intermingled with other idioms, has lost it.

In German, the pronouns as they now exist, and the verbal inflections, are evidently derived from very different sources.

The English verbal system is simplified almost to uninflectibility.

\* The remarkable fact that in all known languages the declaratory verb is irregular, goes far to prove that it was not in any of them an identical and originally recognized part of speech, but that its libratory or equative meaning was expressed sometimes by one, sometimes by another word, as chance or the analogical recollections of the orator befel. And hence, when at a subsequent period, their various inflections were enumerated into a distinct form of conjugation, they were found to belong to two, three or four distinct words. So the Sanscrit declaratory is formed from two different radicals which appear to have furnished not only the inflections but the roots also (*esse* and *fuisse*) of that of the Latin tongue.

The Greek declaratory is made up in part of the substituted

The passive voice has no existence in the natural analogies of speech. It is a combination wholly artificial, which reverses the simple order of enunciation for purposes of brevity or variety; and its contrivance was probably one of the latest efforts of Grammar in those languages in which it has a place. To point out the truth of this pro-

inflections of another verb of independent but analogous meaning ( $\Omega$   $\eta$   $\eta$  et cetera); and partly of a set of passive inflections borrowed from a more ancient and far distant idiom.

The Persian employs several forms of declaration, the principal of which is the defective verb (*hästan*) *to be*.

There is only one verb in Arabic for *to be* and *to have*; or rather it is the latter verb employed in a declaratory form.

The German declaratory verb includes several distinct radicals (*Ich bin*, *Er ist*, *Wir sein*, *Ich war*, *Ich werde*).

The English one contains almost as many radicals (*am*, *art*, *is*, *was*, *be*) as it has inflections.

The more meagre a language is, the more figurative it must necessarily be. New meanings will require expression, and this expression can only be made by seeking out those terms whose primary signification points to something analogous. Now the idea of a verb abstractly expressive of truth or naked assertion would by no means present itself at an early period to the savage reasoner. The declaratory, though the first of verbs, or rather the principle of verballity, would be one of the last of elementary words; and hence even those languages, which we have accustomed ourselves to look up to with the veneration due to aboriginality, were far advanced in their denominations, before they could determine on the adoption of an identical declaratory word.

position, it is necessary to revert for a moment to our remarks on the first formation of language.

The earliest denominations bestowed were Names. Oral designations were next sought to impart the idea of actions. But action implies an agent, and the idea of agency includes anteriority; for if the agent had not existed before the action, he could not have performed it. Therefore the *agent or subject naturally precedes the verb*. A subject is necessary to every verb, as a cause is necessary to produce every effect. But all verbs cannot have a distinct object, because many actions include in themselves the whole effect of their energy, of which the verbal expression is merely declaratory, and in such cases a passive form is impossible. Verbs therefore are not destined to express that their subject is in a state of sufferance, or passively recipient of the effect of an action, but that their subject is himself in action. "The man fells a tree." But in whatever manner we assert that *the tree is felled by the man*, whether by employing the separate auxiliary, or by combining its inflections, there is no present action; for the declaratory verb expresses only that the tree exists in a mode imparted to it by the past action of another being, who, if introduced at all into the phrase, is indicated only by a preposition. Ex. *By him, da lui, ab illo*. Here

is neither action nor agent, neither subject nor verb, but a mere grammatical *equation*. And the sole difference between the declaratory form used in modern tongues, and the passive voice of the Greeks, consists in employing separately the whole auxiliary verb, or in combining its *inflections only*, with the radical forms of the principal one.

Nevertheless the declaratory can be made to express a *present action*, but it is by employing the *active participle*. Ex. "The tree is felling." Under this peculiar form, the English participle seems to do the duty of the Latin gerund, and has the advantage of a greater laconism of expression than other modern languages possess.\* It appears also to render the true meaning of the Latin passive inflection. "Cæditur cædebatur arbos." *The tree is . . . was felling.*

That the passive voice was a subsequent refinement, introduced into the Greek language, is proved by the imperfect state in which some of its tenses are left.† The original declaratory form

\* "Es wird so eben geschlagen."

"On est á l'abattre."

"Sta nel caderlo."

† These are the perfect and plusquam perfect tenses of the indicative, optative and subjunctive moods.

of expression has still been adhered to in these,

The whole Greek passive voice is formed from the *passive* inflections of the declaratory verb,\* the present and future tenses from its futures, the past tenses from its plusquam perfect, and the aorists from its imperfect tense. And the medial voice is constructed in the same manner, its difference from the passive, consisting rather in radical than terminal inflections.

It appears probable that until that period when a knowledge of Sanscrit literature was extended to Greece and Italy, the two latter languages possessed no distinct substantive verb; a deficiency common to all the tongues of Western Asia, save the Persian.†

\* It was perhaps the want of a specific declaratory form in the early periods of the Greek language, that provoked the adoption of numerous synonymes; as τυγχανω, υπαρχω, πελω, τελεθω, γιγνω, and lastly Εω, which added to a considerable affinity of meaning, a degree of laconism, the others did not present, and was on that account adopted by the Greeks and imitated by the Latins.

It appears also that the Greeks, until the same period, had no other plural personal pronouns than those expressive of duality, viz. Εγω συ Νοι σφωι.

Ego tu Nos vos; their indefinite plurals being of later derivation.

† “Pronomina personalia hic (*i. e.* Persice) pro verbis substantivis non usurpantur, secus quam apud *Hebræos Syros atque Arabes.*”

Persian Grammar.

Εγω is supposed by Dann to be derived from Εω (esse). Is not the converse derivation more probable?



because it was found that many of their combinations were too prolix to be used, without injuring that euphony, they were meant to improve.

The Sanscrit passive voice is inflected with the terminations of the proper active form, by the introduction of (aj) before the termination of the four first tenses, and occasionally the insertion of the vowel (i) between each person of the last tenses.

*Sray-ami*      Beating I am.

*Sray-aj-ami*    Beaten I am.

The construction of both the voices of the verb in this language is therefore declaratory.

The passive voice of the Latin verb has only three tenses in the indicative and two in the subjunctive moods.\*

\* Although the Latin language is imitative of the Greek in many respects, it does not appear to have been indebted to that tongue for the construction of its passive voice. After the verb *Eω* was finally adopted as the Greek declaratory, and its inflections employed to form the conjugations of their verbal words, no passive constructions were attempted, until they became acquainted with those of the Sanscrit declaratory, which unquestionably supplied them with the forms of their passive verb. But it is less obvious, though perhaps equally certain, that the Latins, without waiting for the aid of a new declaratory,

The modern languages of Europe have no passive voice.

In cases where it is wished to express a state of sufferance, modern languages often find a substitute for the passive voice in the use of the *indefinite pronoun*.

Thus “amor” is expressed in

Ital. by “m’ amassi” (*i. e.* si m’ ama).

Fr. “on m’ aime.”

Ger. “man liebt mich.”

“One sees it” is in like manner employed for “it is seen,” “videtur.”

The absent or impersonal form of the verb is often used for the same purpose, when the cause

succeeded to give a passive inflection to their earlier one, of which all that is now remaining consists in the three impersonal radical forms

Iri

Itur

Itum

Whether design or convention, or the application of some monosyllabic expression of *passivity*, now no longer known, determined this inflection, it appears certain that all the Latin passive verb is modulated by its passive inflections, *or—iris—itur*, &c. as the active on its active ones,—*eo—is—it--imus—itis—ent*.

of sufferance exists within its object; in other words when the subject acts upon itself.

Thus, “pœnitēt me” “mi penti” “es reuet mich,”  
 “dolet mihi” “mi duole” “es ärgert mich,”  
 are employed to express the meaning of the propositions “est mihi pœna” “est mihi dolor.”  
 A passive form of expression, “pœniteor” “doleor” would here be absurd, because that state of sufferance in any object cannot be grammatically passive of which the object asserts itself to be the cause.\*

\* Every verb under this impersonal form, is a *substantive*, whose quality is ascribed by the declaratory that forms its inflection, to an other substantive or pronoun.

Every neuter and transitive verb, on the other hand, is immediately resolvable into an *adjective form* or participle, whose energy is ascribed by its declaratory inflection, to another pronoun or substantive.

Thus—ελς\* one or the, “that which is;” whence

ελ is, or the verbal substantive of existence.

Is how? In other words, in what mode is the existing being?

Is in the act of beating

ελ τυπτ or τυπτ-ελ,

i. e. “one beating” or the subject beating.

It has been already said that the substantive or impersonal form, was the earliest verb, or rather the rudiment of verbality;

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\* Or rather (ελ) as the earliest organic words were anterior to all generic appendage or inflection.

## Where the Latin and Italian languages employ

and the progress of verbal expression may thus be traced from its element, the mere assertion of a noun denoting the energy in question, into the most completely modulated verb, in perfect analogy with that of the adjective from its element, the simple juxtaposition of one noun to another, into its most complex forms of inflection through number, case, gender and degree.\*

We are borne out by the analogies of all the ancient languages in asserting, that in the infancy of speech, all verbal declaration was impersonal or declaratory.

“Intransitive verbs and verbs of motion, are often made to take the passive form in the *first* (i. e. *our third*) person singular, when they are used in a way peculiar to this language, particularly in conversation. Thus from *to be* is formed

“There is being” or rather, “Being is had.”

“There is being by “Sir,” or “Being is had by Sir;” (you) being understood; for “You Sir, are” or “You, Sir, are become.”

“This mode of using the verb, is called the *substantive voice*.”

Wilkin’s Sanscrit Grammar.

“*Tertia persona præteriti cujuscunque verbi nominascit, et sumitur pro substantivo abstracto, nulla factâ mutatione.*”

Gladwin’s Moonshee, or Persian Grammar.

“From the third person perfect are formed five other inflections, by the application of the affixed personal pronouns.”

“The formative letters representing these pronouns, are taken from the *substantive verb*.”

Hadley’s Persian Grammar.

“The third personal pronouns (he, they) are frequently used in place of the substantive verb in every tense.

Arabic Grammar.

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\* The term *noun adjective* is more philosophically accurate, than was probably dreamed by those who first adopted it.

the impersonal form, the German and French often use the reciprocal verb.

“Apud Hebræos, thematis radix est tertia persona præteriti perfecti; quia simplicissima est, et constat solis literis radicalibus, quæ plerumque tres sunt. . . . Verbum presentis temporis non habent, sed participium (Benoni ut vocant) *i. e.* præsentis temporis, etiam verbi vicem supplet, addito pronomine.

Row. Ling. Hebraicæ Inst.

“Impersonalia, vel potius quasi impersonalia, sunt duorum generum, vel tertiæ pluralis ab activis, vel tertiæ singularis a passivis.” Idem.

All the substantive (or as they are called impersonal) verbs, that is, those verbs, which expressed an agency that was only recognizable in its effects, have still remained, in the Greek and Latin languages, determined in the third person singular.

The same is the case in the ancient and modern German.

It has been observed in the first part of this Essay that the infinitive mood and the participle stand towards each other and towards the other parts of inflected speech in the relation of substantive and adjective forms. The first expresses the essence of an action, the second ascribes it to an agent. Thus :

τυπτ-ειν the action of beating, the (to be beating)

τυπτ-ων the one that is beating.

And the example of all the languages above exemplified, bear us out in this analogy.

“Infinitiva *nominascunt*, et sine ulla mutatione sumuntur pro substantivis abstractis, ac tum assumunt terminationem pluralem, instar nominum.” Moonshee or Pers. Gr.

“The third person singular perfect is made by dropping the last syllable of the infinitive, ex. *goften*, *goft*, which moreover contains an infinitive sense, or that of the *verbal noun substantive*.” Hadley’s Pers. Gr.

“The (Arabic) infinitive differs greatly from those of western languages, being precisely a *verbal noun substantive* in the



Ich berene mich.

Je m' en repens.

Ich verdriess mich.

Je me chagrine.

Ich bedaure mich.

Je me plains.\*

accusative case, corresponding in some measure to the Latin gerund in—do.” Arab. Grammar.

“ Infinitivus dicitur (*fons*) ; quod ab eo modus significandi, apud omnes linguas, proprie fluat et promanet.

Row. Inst. Heb.

The Greek substantive form, or infinitive mood, is not only employed, to become the subject or object of another verb, but it is also made to perform *all* the functions of a noun, as well as of a participle or gerund. When in these characters, it is governed by prepositions, and joined to inflected articles, that render it expressive of all the cases, in which the noun, or verbal adjective are capable of being placed.

The same inflections of the article serve to transform the adverb into an adjective, or the adjective into a substantive, by imparting to their radical meaning its own declinability.

This employment of the Greek article to supply the want of declinability in the verbal substantive, is at the same time a proof and an illustration of the mode in which nouns and verbs were reciprocally transmuted into each other. It also shows that the progress of declinability began with the article, as its inflections, when preposed to the verbal form, are adequate to place it in every substantive relation.

\* The Greek medial voice, or rather the medial futures and aorists of its passive voice, which perform the functions of the reciprocal verb, are probably adopted in imitation of a similar disposition in the Sanscrit language.

“ The passive voice of transitive verbs is often used with an active, but an intransitive signification, where the effect produced is in the agent, and does not pass over to another.

Wilkins's Sans. Gr.

This form of expression is unknown to the English tongue.

Participles are to the substantive form (or infinitive) of the verb, what adjectives are to nouns. They perform the alternate functions of verb and adjective, being the mediate step towards verbalization of the latter, as the infinitive mood is of the former; and the verbal relation in which they stand to the infinitive, is the same with the adjective relation in which they stand to the noun. Thus:

am -are (to)	love . . . .	am -or	love,
am -ans (one)	loving . . .	am -ans (a)	loving

Their construction in all original languages appears to be the same, being formed from verbal roots combined with the respective participles of their declaratory.\*

In the Hebrew and its kindred tongues, of Western Asia, a like arrangement of the verb has place. “Ejus significatio est modo activa, modo passiva; ideoque verba activo-passiva dicuntur; respondentque Latinorum verbis communibus, et Græcorum mediis.” Inst. Hebraicæ.

\* The Greek participles are all inflected by *εις ως* or *ων*, which are the active ones of (*Εω*) *esse*, or by the passive *ο-μενος*, which was its passive present participle, as *εσομενος* was its future one.

This passive participular inflection in (*μενος*) was apparently

In the first of these functions they are always borrowed from the corresponding Sanscrit one in (manah—ma-na—manum.)

Thus—kryamanah	kryamana	kryamanum
τυπτο-μενος	τυπτο-μενη	τυπτο-μενον
cæs-us	cæs-a	cæs-um.

The Latin participles are similarly inflected; viz.

ama-ens or amans  
ama-iturus or amaturus  
ama-itum or amatum  
ama-eundus or amandus,

from the radical *ama*, combined with the declaratory participles; as their infinitive inflection is made by *ire* the original infinitive of the Latin declaratory.

ama-ire or amare  
mone-ire or monere  
regere-ire or regere  
aud-ire or audire.

The conjugation of each verb was evidently determined by the penultimate vowel of its radical.

The Hebrew participle is a pure radical; and all the inflections of the Hebrew verb are made by merely cementing with its root the different personal pronouns. Its present expression is participular. "We are visiting," or rather,

"We-are visiting-ones."

The Hebrew infinitive is a pure radical.

The Persian and Arabic follow the same construction in their infinitive, which the former call (masdan) *the source*, and in their participles.

The Sanscrit present infinitive is formed by affixing (an) in the *common form* (ισαvai) and (san) in the *proper one* (τυπτο-ειν) to the verbal root;

governed by the subject or agent, like the other

The passive present particle by the addition of (man).

The reduplication of the radical syllabic consonant of the verb to express the completion or wholly elapsed period of its action, is common to all the languages of antiquity.

The primary construction of verbs is further elucidated by that of their mandatory or imperative forms, which from the moment when a word became distinctly verbal, would be made in the shortest and most abrupt enunciation of it. It is to be observed, that this was the earliest allocutory form of expression; for it was not till long after it had been necessary to command, "Beat (thou)," that it became of use to declare to the person in presence of the one speaking, "Thou beatest." The real imperative therefore, namely a command given by the orator to the person or persons he addresses, was most unquestionably the earliest personal modulation of the verb.

The Sanscrit imperative is radical in its second persons.

The Greek is the simplest of all its inflections,

τυπτε-ε                      τυπτε-ετε :

And the Latin also. Ama, ama—te.

The Saxon imperative is the pure radical.

The Persian imperative is a mere enunciation of the verbal root. "Secunda persona sing. imperativi non raro fit nomen concretum, &c. Gladwin Persian Gram.

"Imperativus (Hebræus) coincidit cum infinitivo." Rowe.

Thus the early development of verbal action is clearly traced through,

- 1st. The action of beating, or infinitive mood, (to) beat;
- 2d. The agent of beating, or participle—one beating;
- 3d. The declaration of it, or third person—\*one is beating—or one beats;

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\* Both in Greek and Latin, the pronouns of the third person

forms of verbal action\*; in the second by the substantive to which they are ascribed, like other adjective forms. Those participles may be called *essentially active*, which take up their verbal energy without any auxiliary;

“ Hunc *amantes*, te quoque *amant*.”

“ Romam *iturus* ille—.”

“ Puerum *amatura* virgo—.”

And those *essentially passive* and wholly adjective in their meaning, which cannot be made to contribute to the expression of an actual energy without the aid of the declaratory verb.

The Latin language affords a participle of a peculiar construction, called the *gerund*, which

4th. The command to beat, or imperative—beat (thou).

The personal modulations of the verb then became easy and natural. In fact they resulted almost necessarily from the invention of pronominal words, which being prefixed as subjects of the declaration of (beating), grew to be syllabically annexed to it, either through the medium of the declaratory, as in most languages, or directly, as in those of Western Asia, which appear to have no determinate declaratory verb.

\* This rule applies to all inflected languages, and forms the peculiar character of the participle.

(*ov*, *sui*) are wanting of a nominative case, because it was superfluous.



is not only susceptible of both an active and a passive signification, but can perform the functions of verb and adjective in the same phrase; and while the sense of the other active participles is restricted to one of those characters, the gerund, like an hermaphrodite, combines them both. \*

\* The gerund, in its verbal form, has always an active signification.

Advertendo diligenter.

Repetendo eadem.

Metus hos offendendi.

When combined with the declaratory verb, it has always a passive and adjective one.

Præceptor est consulendus.

Fructus sunt colligendi.

Quæ reddenda erunt.

When employed in its verbal form without prepositions, it governs an objective case, like other modes of the verb.

“Otium scribendi literas.

“Athenas erudiendi gratiâ missus.”

When employed with prepositions, its case is determined by that of the noun, which is its object; and then only it is gerundal, being both adjective and verb.

The time of the verbal action of this participle seems to be the paulo post future, as it indicates that the action remains, and as it were, *requires* to be done. And its relation with the future in-*rus* appears analogous to that between the English *shall* and *will*, the former being in both cases a *futurum imperativum*, the last a *futurum narrans*.

The period assigned for the energy of both these futures may be declared to be either past, present, or to come, and is expressed by all the tenses of the declaratory verb.

The necessity of creating in Latin analogy a particular form, under the denomination of *supine*, is by no means obvious. This form is the pas-

It is from this participle, rather than the present active one, that the present participle of modern tongues is derived. Thus from *ama-eundus*, or *amandus* is *amando*, Ital. *liebend*, Germ. *love-end*, Anglo-Saxon and ancient English. From *esse-eundus* or *essendus* is *essendo*, It. *seyend*, Germ. *be-end*, An. Sax.

The participles of the French declaratory form an exception, being adopted from the Latin or Italian *stare*, a verb which is not found uncompounded in that language.\*

Thus from *stans*, Lat. is *stante*, or *istante*, Ital. whence *estant* old, and *étant* modern French.

In like manner, from *status* is *stato* or *istato*, whence *esté* or *eté*.

So from *aim-étant* is *aimant*, and from *aim-eté* is *aimé*.

The gerund does not appear to have been employed in any language anterior to the Latin.

“Pro gerundiis et supinis usurpantur Græci infinitivum cum articulo, vel sine articulo.”

\* (I stand,) can only be expressed in French by a circumlocution (*Je metiens debout*). It is a remarkable fact, that in every language, where a transitive or neuter verb has been taken up to be employed in an auxiliary or inflective manner, such verb is thenceforward withdrawn as it were, out of the verbal circulation, and is no longer to be met with in an independent form. This fact shows that most even of the apparently capricious anomalies of language, arise out of a studious care to prevent confusion.

sive participle substantiated into a noun of the fourth declension. When employed with a verb, it is put in the accusative case, the preposition (ad) being understood, as “eo (ad) cubitum;” “prodeamus (ad) ambulatum;” “Ibit (ad) venatum;” otherwise in the ablative, as “Injussu parentum abiit.” “Haud facile factu hoc.” “Turpe est dictu.” “Conatu difficillimum.”\*

The French language offers examples of the same substantization of participles; thus “Je vais à mon *gît*.” “A *l’insçu* de ses parents.”

Sometimes the participle is substituted for the gerund, or rather perhaps for the infinitive mood:

as	Eo mutatum	} crepidas.
instead of . . .	Eo (ad) mutandum	
or rather . . .	Eo mutare	

“Ex infinitivo Hebraico sunt quatuor *quasi-gerundia* prefixis præpositionibus inseparabilibus *in, sicut, ad, de, &c.*”

The Sanscrit has no gerundial arrangement.

In the impersonal expression of the gerund (eundum) it is a future substantive form, as (itum) is a past, and (ire) a present one; and is made the subject of the declaratory verb: “Eundum est mihi;” “non vi vincendum est.”

\* Most nouns which are predicated back from verbs, and express action, energy or violence, are of the fourth declension; as *motus, cursus, saltus, luctus, venatus, conatus, &c.*

The remarks made in the first part of this essay on the construction of English adverbs, apply with almost equal correctness to the Latin ones. Many of these are compounds, consisting of two or more words syllabically sealed to each other, as *sci-licet*, *fors-it-an*, *vel-ut*, *qua-re*. Others are adjectives, imperatives, or ablative cases of nouns, as *potius*, *agé-dum*, *forté*, *modo*, et cet. Not unfrequently they are abbreviations, as *vix* from *vicinus*, *imo* from *intimo*, *tam* from *talis quam*, *cur* from *qua re*, *dum* from *datum*, *sic* from *scilicet*, and *sinistrorsum* for *sinistro versum*.\*

Many adverbs differ from adjectives only in a peculiar set of terminations, which seem to merit a place in grammar, as the adverbial inflections. Such are *egregi-è*, *tot-ies*, *pari-ter*, *sigillat-im*.

Similar forms of adverbial inflection are to be found in all modern languages; and as almost every word so determined by its final syllable into an adverbial form, is susceptible of an ad-

\* Many adverbs are formed from colloquial abridgments of phrases; and an attention to them might perhaps assist in determining the familiar pronunciation of the dead languages; as *hodie* from *hoc die*; *hesterné* from *externo* (pronounced *esternò*) *die*; and the like.

jective one, by a distinct appropriate inflection (or as in English by remaining uninflected) we are enabled to retrace in the actual construction of language, the same analogy that has been already observed in its theory; namely, that adjective and adverbial words, ascriptive of properties to other words, are both resolvable into the common genus of modes.

Though these adverbials may all ultimately be resolved into the combination of two distinct words, it has been shown that such combination is the ultimate nature of all grammatical inflection whatsoever.\*

The very few Latin adverbs which are not resolvable, are either mere *indices*, and interjective forms, or else are most likely borrowed from other collateral idioms.†

Conjunctions, as has been already said, are the

\* The principal adverbial termination in Italian is (—menté), whence in French (—ment.) This is probably borrowed from the hemantic constructions of substantives; *incrementum*, *ab increo*. The German adverbs are formed by the annexation of certain adjective words, of which the greatest part of our English adverbial terminations are merely an abridgment.

† Such are perhaps *cras duntaxat, ceu, et cetera*.



grammatical signs of postulates, as *and*, *if*, *but*, et cetera. And this analogy, however fanciful it may at first appear, will be found the closer, the further it is pursued. They are in Latin as in English, short and monosyllabic abridgments of other words, as *et*, *jam*, *que* (from *æque*), *ac* (from the same), *si* (from *sit*), *nec* (from *neque*), *cum*, *vel*, and others: for *etiam* (i. e. *et-jam*), *si-ve*, *pro-in-de*, *et-en-im*, *ni-si*, and others similar, are compound words, or phrases.

As the Italian and French conjunctions are imitative for the most part of the Latin, so our English ones are derived from the German.\*

Prepositions are the auxiliaries of nouns, as auxiliaries are the prepositions of verbs; and this analogy, which we have ventured to apply to English construction, will be found to hold good in all languages, in such proportion as these two classes of words may be employed in them under a separate form. Auxiliaries only become inflectible by their combination with pronouns, and

\* *And*, *so*, *when*, *yet*, *though*; are derived from *und*, *so*, *wenn*, *jetzt* (pron. *yetzt*), *doch* (pron. *doh'*). *But* in like manner from (butan Sax.) *outside* or *excepted*; *whether* (i. e. *when either*) from *weder* (i. e. *wenn ieder*); *either*, from *entweder*; *likewise* from *gleichweise*.

prepositions are also inflected by a syllabic union with the pronominal article. And if our English nouns and consequently adjectives, are not inflectible, from the same cause our verbs are very slightly so; while in other languages, whose verbal system is extensively varied by the syllabic combination of their auxiliary with the independent verbs, that of their nouns is not less so, by the annexation to them of their inflected particles.\*

The exclusion from the system of organized language, that has been pronounced in the first part of this essay, against those indefinite and almost inarticulate sounds called interjections, is fully justified by an inquiry into their universal character. In this inquiry the first thing to be remarked, is their extreme similitude through all tongues; a similitude which alone suffices to prove they are not to be numbered as a part of the ratiocinative language of men. They are the cries of nature; and from organs formed alike, the inarticulate bursts of feeling will always be similar.

\* The Sanscrit noun has eight distinctly inflected cases.

The German or Saxon language, which is the foster-mother of our own, has its nouns and adjectives subjected to a very complicated system of declinability, while its verbs are scarcely less simple in their construction than our own.

Nevertheless, though not words, yet it was out of such sounds, that words at first arose. Indicative and imitative cries, repeated on like occasions, and adopted by common consent, gradually became the oral signs of things.

It is also worthy of remark, that many of these exclamations, though purely interjective at first, and almost unmeaning, except accompanied by appropriate gesticulations, have in their progress and translation from one tongue to another, grown into nouns without changing their form.

Thus *Ouai*! *Vae* (victis!) *guai*! *Weh*! *Woe*! is a declinable noun, as well as an interjection, both in German and in English.

## PART III.

OF THE PHILOSOPHY OF LANGUAGE, AND OF  
ALPHABETIC CHARACTER.

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THE necessity of expressing wants and imparting events called for the invention of oral signs, which should be understood by all. And these sounds were at first, there is no doubt, imitative of those produced by the beings or movements they were meant to announce. They formed a species of vocal hieroglyphics, and bore towards their prototypes the same analogy as does picture writing.

————— *cujus recinet jocosa*  
*Nomen imago?*

Thus far, and no farther is language an imitative art. And though the analogies of nature are still maintained in the development of its theory, yet from the moment when by convention men came to determine that certain sounds (or words) should be understood to express, not only the individual or species whose voice or action they aped, but all others which partook with that ob-

ject some certain property; *e.g.*: that the same sound which mocked the roar of a lion, should announce every other animal which, like the lion, had four legs, a large body, and a rapid course; or that the sonorous term *thalassa*, which paints to the ear the wild tumult of the breaking surges, should bespeak alike the summer ocean, when its smooth bosom reflects all the hues of heaven, from that moment language became artificial.

Language is the means of transmitting ideas, but not the substitute for them. Words are not thoughts, although from imperfection of the memorial faculty we are compelled to employ them as an index to our ideas of things, just as we employ letters as an index to our idea of words. But the sound of words no more resembles the essence of thought, than algebraic signs do the truths of mathematics. They are memorial scaffoldings only.\*

\* “ Knowledge, opinion and prejudice are infused into the blind through the ear; and when they are accustomed to use the mechanism of language, they learn the use of words, as *signs* of things *unknown*, and speak with correctness and propriety on subjects where they may have no ideas. . . . If he” (a certain philosophical character born deaf and dumb) “were to reason on the theory of sounds, there appears no grounds for expecting that he might not employ his words with as much exactness as Saunderson displayed in the employment of algebraic



A child, a savage, views a finished painting, and recognizes its resemblance to that nature his eye has transmitted a passive impression of. A mind somewhat more cultivated, reads in a linear engraving, not the forms only, but the tints, the surfaces of the same picture, and his imagination supplies the defects of art with added glow. A practical designer sees in the simple outline of a sketch, all the effect that its completion may be made to produce. To a mind experienced in the contemplation of nature, and familiar with the terms under which her appearances are conveyed, neither colours, shades nor outline are wanted. An animated verbal delineation suffices to transmit to him, not the picture itself, but the index, by the aid of which he combines to himself a copy more or less accurate.

But the painter employed neither words, lines, shades nor colours in the prototype his intellect had formed or combined. He had need of signs or imitation, only when he wished to express and convey it to others.

signs." . . . "The information conveyed by the ear respecting the conditions of outward objects is comparatively small. But its great importance consists in being the organ which renders it possible to use a *conventional* language on an extensive scale, and under all circumstances.

See Edinburg Rev. Nov. 1812. p. 469.

Grammar is not reasoning, any more than organization is thought, or letters sounds. Nor can it be too often repeated, that what is called transmitting our ideas, only means awaking correspondent ideas in the minds of others. *Words* are the instruments employed for this purpose; words understood by all; that is, to which all are agreed to ascribe the same meaning. We can no more transmit our *ideas*, than we can transfuse our blood, or our lives; but we enounce them through the medium of sounds and pictures, or by the aid of words and letters, which are by common assent the types of them; and the inspection of these types recalls, like an index, the kindred ideas to remembrance.

Neither does there exist any analogy between thought and mechanism, reason and movement, although for the expression of every reflective or abstract idea, every intellectual reasoning, and all purely mental feeling, we are obliged to have recourse to various combinations of the simple terms which were in their first adoption expressive of material forms and movements. We have only these means of communicating our thoughts, nor is any better wanting, as whatever expression is adequate to make my thoughts and feelings accurately known to another, cannot be further improved. If therefore the terms which imply such

analogies are used, it is because some analogy, real or fancied, is indispensable to the efficiency of language, which, from the moment when it ceased to be picturesque, only grew into grammar through the relations that subsisted among the meanings of its simple sounds. But such analogies are not in the essence of our thoughts, nor does man think in words any more than in letters, though he employs words to reason, (as he does cyphers to calculate,) because the limited memorial capacity of the mind renders such substitutions necessary, not to *conceive*, but to *compare*.\*

Words are implements, and grammar a machine. Expression or phrase is the index of reasoning, as words are the index of ideas, letters of sounds, and cyphers of letters.

Nevertheless, the improvement of speech held

\* It has been tenaciously insisted on, that we *necessarily* think in words. Will it then be denied that the deaf and dumb think at all? Or if it be pretended that the pupils of a Braidwood, or an Abbé Sicard, are taught a mental substitution of the graphic forms for the sounds of language, and that they thus think and reason alphabetically, what is to become of those yet more unfortunate beings, who are deprived of the advantages of such instruction? Are we for the sake of an hypothesis, to deny them the faculty of thinking, while their gestures evince so often the greatest acuteness of feeling, and perception, and their actions bespeak a marvellous degree of combination and sagacity?

regular pace with the development of intellect, of which it is both the organ and the measure, being at the same time the record of past discoveries, and the formula for extending new ones. Its general analogies therefore kept true to nature, and hence the great connection of grammar with science.

The manner in which the principal parts of speech are generated in succession out of the increasing wants and ideas of society, has been deduced in the preceding pages. From the moment, when the ideas of men expanded beyond the narrow bounds of savage necessity, they soon outran the possibility of imitative expression, and chance or caprice, or the combination and dissection of their earlier denominations, furnished materials for their new ones. And when it is considered, that the simplest and first ideas are those of difference or dissimilitude, we must conceive that the need of distinct terms would have increased in a very rapid ratio. Not only things, but movements were to have a title, and hence it arose that the same sounds were often employed to point out an object, and the most customary action of that object;\* and in other

\* *Names* of this last description are very numerous; they are usually called *hemantic* words.

cases to express both an action, and the subject that was most peculiarly addicted to it.

In the same manner were generated words ascriptive of abstract qualities, namely, adjectives and adverbs, from the juxtaposition to nouns and verbs, of others, in which these qualities formed the most marking trait.

Hitherto all words were radical or indeclinable, and human speech had, correctly speaking, no parts; the relation of sounds to each other, or rather of the ideas which they enounced, being indicated by juxtaposition, gesture, or by the paucity of their combinations, which rendered error little to be apprehended.

The progress of discovery, and the mutuation of ideas, could under such rude forms have made very small advancement. But the human mind, more curious and inventive, as it became more instructed, found means to break its bounds, by contriving successively a set of sounds to express all those relations. These sounds, which we term auxiliaries, include the preposition, pronominal article, the conjunction, and the declaratory verb.\* All these were at the first simple and in-

\* The pronominal article is to the noun, what the substan-



declinable, like the primary forms of speech, and some of them have remained so in all languages, to the present day ; but others have, by combination with each other, not only become flexible themselves, but transmitted their flexibility to the heretofore indeclinable elements of discourse.

Verbal words were probably the first which became so,\* and are still in our own, as well as in some other cultivated languages, the only ones that have attained any considerable degree of flexibility.

The first grand distinction of verbal action is into its periods, which the analogy of nature divides, into the past, the present and the future. These three were, doubtless, the earliest inflections of the declaratory, and other auxiliary verbs ; those in-

tive termination or prefixed sign of activity, is to the verb. And there exists a strong analogy between the auxiliary verb and the preposition, the one being as indispensable in order to express the bearing or influence of each noun, as the other to declare the mode and direction of activity of each verb. It is probable they were coeval, as well in their origin, as in their subsequent modulations.

\* This fact is in strict conformity with the progress of intellect. Verbs being the oral expressions of action and movement, would be the first forms of speech to invoke corresponding changes of inflection.

dicative of person and plurality being much less necessary, as the governing pronoun was sufficient to assert its own action, without any correspondent inflection. These personal inflections were formed, in all original languages, by combining with the auxiliary the different personal pronouns,\* in order to dispense with their separate employment: or else by joining the pronouns themselves syllabically to the verbal root, where

\* *Number*, as a technical term, if it has any grammatical meaning, signifies a certain varied inflection of the same word. *We*, therefore, is not the plural of *I*, nor *ye* of *thou*, either in a metaphysical or a grammatical sense. Identity is no more susceptible of multiplication than unity. If *we* were the plural of *I*, it must mean "two or more myselfs," which is absurd. *We* can only signify two or more persons, one of whom is the speaker, but not two or more times the speaker himself.

It is strange this unphilosophical confusion should have been persevered in, through all grammatical codes, in defiance both of common sense, and the practice of speech itself. For in scarcely any language, ancient or modern, is there any radical identity to be found between the first and second singular pronouns and their pretended plurals; and the universality of this fact, at the same time that it reconciles the practical formation of speech with the reason of things, renders the oversight of it less pardonable in grammarians.

There is just as much reason to make *people* the plural of *a man*, or *a regiment* the plural of *a soldier*, as to pretend that the singular and plural personal pronouns of English, Saxon, Celtic, Latin, Greek, Persian, Malay, &c. are only numerical inflections of each other.

a determinate declaratory verb, as in the languages of Western Asia, was wanting.

Thus far there existed no other verbs than auxiliaries. The words which were intended to express movement, and action, could only have that meaning ascribed to them arbitrarily, and one by one, as they bore no general sign of verbality, which might distinguish them from names or adjectives, with which they were in a great many instances identified.

The necessity of such distinction, was the first that suggested itself, and along with it its remedy, which was an added inflection generally declaratory of activity or verbality, as  $\tau\upsilon\pi\lambda\text{-}\epsilon\iota\nu$ , schlagen, cæd-ere; and here we have the first element of the verb.

Equally indispensable with the verbal inflection, which declares the active essence of the verb, is the impersonal enunciation of its *actual* energy, or its radical form. And till the invention of auxiliary verbs, and their subsequent amalgamation more or less complete with the primary ones, the whole inflectibility of the latter was limited to these two forms.\*

\* In the infancy of speech it remained a long time useless to

Hitherto the development of language, walking hand in hand with that of the human intellect, had kept close to the analogies of nature. The same wants or ideas provoked the same oral expression of them, and in order to speak a language, no more was needful than to feel and to remember. Habit identified the denomination, simple and monosyllabic for the most part, with the object itself, and thought was speech.

This is probably the term at which the mind of man, secluded by barriers of ocean, and desert, from the provocation of new desires, and the gratification of further curiosity, would become and remain stationary for indefinite ages, as well in language as in science. Such is the state in which those insularies were found, whom modern circumnavigation has made us first acquainted with. At the period of their respective discovery, they cannot under any hypothesis be supposed to have been detected in a stage of progressive improvement. Their minds had already since a period to which conjecture herself would be baffled in assigning a date, attained all the expansion of which insulated ephemeral man is capable, unless

declare the perpetration of an action, either by the speaker himself, or by the individual whom he addresses. Words were wanted only in order to assert it of a third and absent agent.

invention or instruction furnish him with that momentous instrument of human improvement, that enables us to fix the present, and recall the past, and by their collation, to anticipate the future.

But under other circumstances the multiplication of ideas soon became so rapid, as to exceed the power of simple sounds for their due enunciation. New relations were each moment discovered ; new combinations and propositions that could only be expressed by compound or arbitrarily adopted terms. The growing intercourse with foreign tribes, in proportion as the increasing masses of continental population spread into contact with each other, and the mutations of speech arising from traffic or introduced through the affiliation of strangers, nay, even the rude collisions of war and conquest, led to the adoption into each tongue of numerous anomalies both in words, accent and constructions.

Time grew valuable, as desires and occupations became more earnest and numerous, The deepening passions of mankind invoked a more laconic vehemence of style. Orators wished to persuade, and rapidity as well as force of expression, were necessary to influence the multitude.

For this purpose, the ministerial monosyllables



were, if the term be allowed, *hermetically* annexed to their principal parts of speech. The pronominal article, uniting with the different prepositions, formed itself into cases. These again, combining with the noun, transferred to it their declinability, and ceased to be indispensable in a separate form. The declaratory became first inflected by its syllabic union with the personal pronouns,\* and then imparted its own inflections to the immovable root of the verb; thus becoming, in its servile capacity, superfluous. The words

\* The Hebrew pronouns of the 2d and 3d persons being sexual, have imparted the same sexual inflection to the 2d and 3d persons of their verbs.

The Sanscrit verbs have no generic inflections, while those of the Hindostanée (or modern Sanscrit) possess them in common with all the dialects of Western Asia. This is therefore a more recent refinement, of which, whether it be understood to have been borrowed by the Chaldeans from the latter language of India, or that the tongue of Hindustan adopted it in imitation of the dialects of Western Asia, such adoptions must have taken place at a period subsequent to the degeneration of Sanscrit into Bengalée.

On the other hand, the dual number, both in nouns and verbs, is possessed in common by the Sanscrit, the Arabic and its branches, and the Greek, and is not found in Hindostanée nor in any modern tongue. The combination of these two facts renders it probable that as the Western Asiatic languages borrowed their dual inflection from the Sanscrit, the Arabic intruders imparted in return the generic one to the modernized Hindostanée.

expressive of sex, lent themselves to the terminal syllable of the noun to which they were ascribed. The noun in turn set its own sexual and casual marks on the adjective, to which it had claim. The independent words that expressed proportion or degree, allowed themselves to be terminally annexed to other adjectives, and thus were formed comparative inflections.

This progress towards artificial brevity appears common to every tongue. It is a necessary result of the development of the human mind, and the nature of speech; and it affords a sufficient refutation of the opinion of those who pretend that man thinks in words. For if words were ideas, their enunciation would be as constant as themselves, and two series of sounds would never be used to express the same meaning.\* Words are mere signals, susceptible like those of the telegraph, of improvement and abbreviation.

To account for the various degrees of artificiality which the mechanism of different languages presents, we are furnished, both by record and analogy, with a theorem, which will be found on examination to be universally true.

\* Still less would terms expressive of the ideas imparted by one sense, be made use of, to paint those produced by another.

In whatever stage of improvement the introduction of letters into vernacular use, found each oral language, there they fixed, and rendered it stationary. We are not in possession of a single written document, that exhibits any *primary* language in a rude uninflected form, of which we have works composed after the period of its refinement and organization. The tongue of Hesiod is that of Demosthenes; Plautus and Bæthius wrote in the same Latin, and the earliest literary monuments of Germany differ very little from the speech of modern times. It may be added, that the memorial poesies of Ossian and Carolan, are recited in the Celtic dialects of the present day. No more ancient author is quoted, none referred to in any of these tongues, who wrote in a language anterior to the existing one of his compatriots. The first introduction of letters served to fix and identify each tongue: and after that monument was once raised, it became as difficult as it would have been useless, to impose any organic changes on the speech of a whole people.\*

\* The Malay tongue is an example of this truth. All the parts of speech in Malayan are indeclinable, or rather undeclined. The assertion of plurality is either understood from the context, expressed by a numerical adjective word, or else made by a reduplication. The sexes are invariably indicated by separate epithets. The three natural tenses or periods of action, are expressed by the aid of auxiliary verbal words, which are not en-

This constitution of the language into a permanent form by the aid of letters facilitated and

titled to be called verbs; for when there is no inflectibility, language cannot be said to have any *parts*. The enunciation of the governing pronoun alone, determines, in like manner, without any inflection, the personal energy of the verb.

The Arabic alphabet has been introduced at a late period by the conquering Mussulman, and is become the adopted character, employed in all the regions where this language is spoken, to express the meaning of its absolutely uninflected sounds. A speech simple and unorganized, not less rude than the dialects of those smaller islands in the Indian ocean, since discovered by modern circumnavigators, which appear to have been at some period dismembered from its larger ones, of Java, and Borneo, where this tongue prevails, and still possessing much in common with those different dialects, has been arrested and rendered permanent, by the intrusion of lettered strangers, who have consigned its rude vocabulary to the register of an already perfected alphabet. Thus the instrument by whose means a new theology was imparted, and arts, refinements, and technical sciences introduced, that were unthought of before, has presented the most effectual bar to any further improvements in the tongue.

The Manks dialect of Celtic, which is considered to be the purest existing modification of that venerable language,\* is scarcely more artificial than the Malay. Its only inflected verbal form is the declaratory. The cases of its nouns are formed

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\* "A people that alone in the great revolutions of ages, have preserved the government, the laws, the monuments, and the language of the ancient Druids.

prompted an inquiry into its elements, and grammar became the object of serious study.

But previous to an inquiry into the influence

in a very peculiar manner. Their terminations do not undergo any change except that of plurality, which is commonly formed by the addition of (r) or (er) to the singular ; but the respective prepositions are combined into one, with the first syllable of the root, and all the cognate letters of each consonant are employed successively instead of the primitive one, in the formation of its different cases. Yet these substitutions do not appear essential to the construction of the cases, but rather to be arbitrarily introduced as an euphonic ornament.\*

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\* It is impossible not to be struck with the great number of Latin roots that are contained in this pure dialect of the Celtic. The origin of these roots cannot be ascribed to adoption on the introduction through the missionaries, of Latin lore ; for they are found abundantly in the synonymes of such things which would of necessity have a name bestowed on them in the earliest periods of human intercourse. The numbers of these Latin roots will be found greatly extended, when allowance is made for arbitrary initial substitutions of the cognate consonants for each other. This primeval tongue seems to exhibit an early specimen of that Milesian language of which the *Ladin* or *Aromansch*, yet spoken in certain districts of the Valteline, are more modulated forms, while its state of utmost refinement is exhibited in the Latin.

It cannot be for a moment supposed, that the following coincident etymologies, taken almost at hazard, from the Manks and



which the pursuit of grammatical science may have had on the language, taste, or knowledge of a people, it will be useful to pause, and endeavour to retrace the origin of written speech. In the course of this inquiry on a subject, which appears to have been wrapped in a veil of needless, and perhaps affected mystery, some conclusions will be brought forward with the more deference,

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Erse dialects of Celtic with the Latin, and, in a few instances, the Greek, have been either fortuitous or biblical.

a man	fer	vir	salt	sellan	sel	stars	seleni	stellæ
a woman	moore	mulier	a beast	beheug	bestia		styern	astra
father	aher	pater	a bird	yahn	avis	great	more	major
mother	moir	mater	a fish	piesk	piscis		mooar	
brother	braur	frater	thunder	tornog	tonitru	a friend	compa-	comes
sister	shyr	soror	a rock	skellig	scopulum		nach	
			head	kione	kephalon	who	quoi	qui quis
air	aear	air	eye	ooil	oculus	light	laou	lux lucis
water	usque	aqua	mouth	becal		to sing	oran	orare
a field	magher	ager	heart	cre	cor	to know	gnomed	gnothain
a cliff	slieav	clivis	foot	puss	pes	true	gwir	verus
lake	loch	lacus	I	jeg (yeg)	ego		verin	
a spring	lioung	fons	me	meg	me	a king	ree	rex
morning	mattinach	matutinè	thou	du	tu	and	og. och	ac
night	nock	nox	ye	tusse	vos	likewise	ogus	æque
to cover	teach	tegere	God	Jé (Yee)	Deus	a name	anym	onoma
house	thig	tectum	mind	annym	animus			or nomen
	agh	equus	yes	ta	ita	short	gurrit	curtus
horse	coba	caballus		neah	nec	one	un	unus
	tarroo	taurus	no	ny	ne	two	daa	duo
cow	booa	bos*	word	fockle	vox	three	tree	tres
tree	dru	dryas	dead	maproo	mortuus	four	kaer	quatnor
		folius	sword	gliewe	gladius	five	queig	quinque
leaves	phyllin	a phyllos	white	gial	albus	six	shea	sex
snake	apiast	ophis				nothing	nule	nil
sheep	keyrrey	pecores						

\* It would not perhaps be indulging a whimsical conjecture, to suppose that we arrive here at the true source and origin of *Irish bulls*. Assuredly every Irish cow is a bull, if every Irish bull be not a cow!

as the narrow limits of an Essay will not permit them to be accompanied by all those illustrations that have brought conviction to the mind of the author.

Letters are not more the creature of artifice than is speech. Both rose alike out of the generalizing powers of the human intellect operating on the communications of two different organs of sense.\* But so long as all language was colloquial, it remained much easier to name than to delineate, and to imitate sound, accompanied perhaps by gesticulation, than to depict forms and colours. There was therefore no need to invoke the aid of another sense, in order to create any more artful representation; and permanent memorial was useless, as long as the wants and societies of mankind were limited to the present circle, and the passing hour.

\* It is however worthy of remark, that oral and graphical language, from the moment when each takes its departure from the point of mimic imitation, follow a course directly opposed to each other, and proceed in an inverse ratio. It is only in becoming more complex and artificial, that the descriptive power of sounds extends, and generalizes itself. Graphical expression, on the other hand, is only to be improved by gradually eliminating, and simplifying while it generalizes, the prolix forms of what at first was picture-writing.

But this state of undiscerning, and almost unconscious enjoyment was probably of short duration. It had its term when the absolutely spontaneous productions of the earth ceased to supply in abundance all the wants of men. The moment it became necessary to search, to hunt or toil for food, to fabricate instruments of chase or tillage, the ideas were generated of property and exclusion. Conventions were entered into, boundaries fixed, and rude memorials set up, to bear witness of the permanency of treaties, to commemorate the triumphs of a people, and often to perpetuate the funebral expression of its regrets. And as the relations both friendly and hostile of the masses of mankind extended and multiplied, the transmission of intelligence or command to those at a distance, called for representations of a more appropriate kind. The mere existence of a monument was sufficient in the first instance to recall to memory all the stipulations, with which it was traditionally associated ; but to impart new ideas to the absent or to the stranger, the pasygraphic part of picture intercourse, became indispensable ; and by a process of abridgement and simplification of natural forms, the progress of which was in inverse ratio to the gradual multiplication of speech,\* it may be traced into those forms which

\* In proportion to the multiplication of ideas, and the need

being become the general expression of all the meanings of similar sounds, present us with the elements of letters.

The picture of an object, or rather that picture reduced and simplified into an hyeroglyphic form,\* became also the graphical expression of other objects, whose names bore an auricular resemblance to that of the first. It required no great effort of ingenuity or abstraction to conceive that similar sounds might be represented by the same character, which had already served for one of them; as will be obvious when we consider, that this character was already rendered artificial by a degree of simplification, which had left all individual or generic resemblance behind. At

of their vocal expression, numerous modifications were required in order to apply the same radical sounds to express different ideas. But when these multiplied ideas came to require a graphical enunciation, where rapidity of description was the only means, as well as only end of its improvement, it was necessary to make the same figure represent as many similar sounds as possible.

\* By the term hyeroglyphic is here understood the mere reduction of imitated forms, without any reference to the metaphorical or mysterious character in which they were sometimes used, and which the term implies. It may however be observed, that this metaphorical use of them affords a proof, how soon the abstractive powers of the human intellect surpassed its organic means for the direct enunciation of the ideas, to which they gave birth.

the same time the earliest words being monosyllabic, even where they were not produced by a single articulation, this generalization of meaning became the more easy and natural.\*

\* The construction of that most venerable monument of human genius, the Sanscrit alphabet, appears to be founded on this principle. The more minute distinctions of sound which varied the different monosyllables that were enounced under one and the same radical articulation, were marked by slight differences of form, which distinguishing the sense, distinguished the sound also ; and these differences, from expressing at first, the individual object they were meant to point out by a faintly imitative graphical distinction, acquired an independent oral sense and denomination, as vowels.

The Sanscrit characters are classed, in form, as well as in series, nearly as follows :

	a	i	u	e							
	āa	īi	ūu	ēē							
	o										
	au										
ka	ta	pa	ba	ga	sa	ja	la	nga	ma	va	ra
kha	taa	pha	bha	gha	saa	jha		nya			ri
cha	tha			sha				naa			lri
ch-ha	thaa							na			
da											
dha											

It is only from this graphical resemblance of the earliest characters to the particular object, each was at first intended to express, that we can explain the application to them, which in certain languages of antiquity has still been preserved, of the names of animated or material objects, to which in their simplified and literal form, they bear no longer the faintest resemblance. The association would otherwise be not only artificial



From the syllabic expression of these characters to that of simple articulated sound, the tran-

but contradictory, and therefore, instead of assisting the memory, would confound it. For though the word *circle* is perhaps arbitrarily made to express a figure of a certain form, and the word *cube* a solid of another, there is nothing in evidence to contradict the propriety of these substitutions; but to say that such a letter meant *a camel*, and such another *the roof of a house*, while those objects were present in reality to the eye, and gave the lie to all pretence of similitude, would only confuse, instead of aiding the memorial faculty. Even infants are only taught to associate the names of letters with some object of sense, in order to impress them on the memory, by depicting them with such additions, as shall create a resemblance they do not really possess.

It is a confirmation of these remarks to add that in those languages where a figured denomination of the alphabetic characters is yet extant, a real resemblance still remains between the forms and the names of some few of them, although in the greater part of their letters all traces of such resemblance is wholly obliterated.

The want of vowel forms in certain languages, furnishes another proof that the figures which were at first pictures, then verbal signs, and afterwards syllabic ones, became finally the marks of simple articulation, or letters. At a subsequent period to the first construction or introduction of graphical language, when the great increase of names and words no longer permitted each race to confine itself to the use of such sounds, or combinations of sounds only, whose difference from each other, was sufficiently marked to preclude the chance of ambiguity or mistake, what are called vowel points were invented to mark these minuter distinctions. Till that time the consonant signs, as in modern stenography, served to express the whole

sition was yet more simple. To avoid the ardu-

word. The pictural figure of an (*aleph*) was become (a), that of a (*resh*) (r), and of a *tzadde* (tz), and, joined together, they expressed *aretz*; b r d, in like manner, was *bered*, gg, gog and d g n *dragon*.

Vowels are a part of the system wholly conventional, and unquestionably the latest improvement of letters. They form as it were an artificial cement, which fills up the interstices and gives mass and continuity to accumulative sounds.

Nevertheless, in those languages where punctuation alone still marks the place of the intermediate vowels, yet certain vocal sounds which often form the radical or initial of words, require a complete graphical form, as well as the consonants; but such are not ligative sounds. They are, like the consonants, letters of pictural origin, and it will be found that not only in Hebrew, but in Sanscrit, it requires the aid of separate punctuation, to assign to these letters any peculiar vowel function, and that such punctuation determines the vowel they shall represent.

\* \* \* \* \*

The same alphabetical arrangement is common to all the languages of India; such characters or such series only being dropped or simplified, as have ceased to be useful in each modernized idiom of that primeval tongue.

“Collateral evidence may be likewise adduced,” (of the common origin of the tongues of India), “from the peculiar arrangement of the Sanscrit alphabet, so different from that of any other part of the world. This extraordinary mode of combination still exists in the greater part of the East from the Indus to Pegu, in dialects now apparently unconnected, and in characters completely dissimilar, but is a forcible argument that they are all derived from one source.”

Preface to Wilkins's Sanscrit Dict.

ous task of delineating for the first time each object that would else have required a new graphical expression, those familiar and abridged figures were united, whose monosyllabic names formed by their combination the intended polysyllable, or where the word that called the first time for expression was itself monosyllabical, those whose radical or accentuated sounds formed together its enunciation; and henceforward the literal expression of polysyllables was attended with no more difficulty than that of the simplest sounds. A perfect representation, or one sufficiently accurate of each new object of communication, to exclude the possibility of mistake,

That this arrangement has not been adopted in all those tongues which have successively borrowed from each other, the alphabetic forms of the Sanscrit, will not appear singular, when the rationale of their construction is considered. Each nation perceiving that it presented to their own language, the same means of correspondence and record, of course selected such characters only as served and sufficed to express its own sounds, and neglected the others. For it is to be kept in mind, that the choice of letters is not, like that of words, an act merely imitative, but implies the exercise of reason, and a state of society comparatively advanced in civilization: they were presented for adoption, in a purely abstract and literal form, unencumbered by any remains of graphical resemblance; while the original invention left them in possession of a transitive meaning and a hybrid character, as something between forms and letters.

was extremely difficult and tedious, and often impossible; but to combine for that purpose the outlines of other forms, which habit and convention had rendered familiar, and practice had reduced to a few faint strokes, that already wore an alphabetic appearance, was a mode of intercourse attended with so many advantages, as formed the surest guaranty for its further improvement and simplification. Thus letters were to pictures, what speech is to sound: and alphabetical language was formed out of graphic imitations in the most perfectly inverse analogy to the construction of speech out of oral ones.

Although there is every inductive reason to believe that the whole globe was peopled from the progeny of one race, yet the variety of tongues into which its population has been subdivided might seem to militate against this opinion. But such contrasted forms of language were an evident and necessary result of those circumstances, under which the successive colonization of its surface was affected. At whatever period it may be thought proper to determine the origin of the human race, many generations must have elapsed before their speech had extended beyond the denomination of a few familiar objects, and the expression of a few urgent wants. In this interval, the vast increase of an indolent and devouring population,



compelled its numbers gradually to recede from each other in quest of food ; and contact being shunned as the evil they dreaded beyond all others, as the synonyme, in short, of famine itself, all further intercourse ceased between the respective tribes. Thus the distinct masses of society were abandoned each one to the insulated construction of its own speech. The astonishing coincidence in almost all languages, of certain words of universal necessity, as terms of consanguinity, pronouns, and above all, the lower numerals,\* contrasted with the endless variety of term,

\* The three or four first numbers, and most of the others, are similar in almost every language of the old world.

<i>Sanscrit.</i>	<i>Hind.</i>	<i>Greek.</i>	<i>Latin.</i>	<i>Russian.</i>	<i>Saxon.</i>	<i>Celtic.</i>	<i>Pers.</i>	<i>Samarit.</i>	<i>Ethiop.</i>
1 ek	ek	en	un - us	odene	ein	heen	yak	achad	ahhad
2 dwi	dooa	duo	duo	dwa	zwo	dho	do	shenem	kylie
3 tri	tree	treis	tres	tre	drei	tree	seh	sheleis	sylys
4 chatur	chutor	tessares	quatuor	quetiere	vier	kaer	chahar	arbegnac	aribay
5 panchan	panch	pente	quinque	pæte	fünf	cuig	panii	chamoesh	khiymn
6 shash	shish	ex	sex	teste	sechs	shea	shash	shesh	sydy
7 saptan	sat	epta	septem	sedme	sieben	chagt	haft		saby
8 ashtan	husht	octa	octo	osmi	acht	oght	hasht	sheman	symin
9 nasan	nonoa	ennea	novem	dewate	neun	nei	nuh	teshan	tysy
10 desan	dish	deka	decem	desate	zeyn	dech	dah	gueser	ashra

The only absolute exceptions to this similitude among the primary numbers are the Chinese, and Malayan. It is well known that the first of these races has cherished up to the present hour an hereditary abhorrence against all affiliation of strangers, and the introduction of all foreign letters ; and the latter people



accent, and construction in the more artificial parts of speech, establishes this opinion beyond the reach of doubt.

Each insulated groupe of mankind, being thus left to form its own tongue, it is sufficient to contemplate their different wants, and the different modes, and means of supplying them, the variety of objects which caught their several attention and provoked their imitative oral powers, the grand phases of nature, and phenomena of climate, its influence on their respective habits of life, and the operation of all these causes on their organs, to account without a miracle for the innumerable varieties of language. The contrasted mode of existence peculiar to each horde, the spontaneous abundance a fruitful soil teemed forth for the luxurious indolence of life, or the calls of its sterility to incessant toil, a state of perpetual leisure or

were precluded by their insulated position from any intercourse, till a comparatively recent period, with the rest of the world.

The forms of the decimal cyphers, in all languages, where arithmetical signs are used for notation, are Sanscrit, with slight alterations, from the characters of ancient and modern India, down to those of an English compting-house. It will perhaps on inspecting their forms in that language, not be thought an unfounded conjecture, that they had their origin in an imitation of the different positions of the fingers employed for their successive enumeration.

of constant exertion, imprinted its respective character, as well on their tongue, as on their manners. And when the dispersed tribes, by an increase of population spread again into contact, their intermixture anew, added to the countless variety of dialect we have to contemplate.

But the difficulty just anticipated does not apply to the construction of alphabetic language, which derives its origin, under all its modifications, from one common source. The forms of every known alphabet may, by an attentive collation, be retraced into those of the Sanscrit, the venerable parent of all literal language,\* and, there is some reason to believe, the cradle of speech itself.

All the alphabets of the Western world derive their forms from the Asiatic, African, and Indian †

\* The Orientals have through all antiquity, cherished the same opinion, calling it the *Deva Nagaree*, or writing of the immortals.

† The characters of both ancient and modern Europe, are chiefly derived from the Greek; the Roman, Russian, Gothic, Teutonic, and Western alphabets, being all modifications of its forms both in their ordinary and capital letters.

The aspirated H of modern tongues is in value, as well as in form, the same letter with the (Eta) of the Greek alphabet.

The small ( $\eta$ ) and the German written (e) are the ( $\epsilon$ ) reversed.

The capital *theta* is adopted under nearly the same form into

ones, not any of the former being borrowed entirely

the Russian language. The small *theta* (θ) is the German written (d) both capital and small.

The Roman L is the ancient Greek one reversed; that of the other ancient European languages, is the more modern Greek one.

The F of western Europe is evidently the digamma of the Greeks.

The small sigma is in both its forms (σ and ς) the same with the written German.

The Greek u psilon is the same sound, as well as form, with the German (ü) or *ue* diphthong, (for which we substitute in English (y)) as in *Psüche*, *Püramis*, and in the German words *müssen*, *über*, (υπερ,)\* et cetera.

\* A strange confusion has taken place in the theory of the English vowels, from the want of a due attention to the *understood diphthongs*, which our tongue has derived from its Saxon foster-parent, or rather perhaps from a contemptuous ignorance till a very recent period, of that mother idiom, on the part of English grammarians. The pronunciation of the first vowel (a) as taught in different parts of this island, is that of so many different letters. And yet all these sounds belong to the same letter in English as well as in German.

Thus the open (a) has its short sound in *abandon*, as in the German corresponding word *verlassen*, and its prolonged one in both languages, as in *bar*, *wall*, *sache*, *strass*.

But in its acuter sounds *capable*, *shameful*, *danger*, it is an *understood diphthong*, *cæpable*, *shæmeful*, *dænger*, as in the German synonymes of the same words, *fähig*, *schündlich*, *gefähr*, pronounced *fæhig*, *schændlich*, *gefæhr*.

A want of unity of arrangement in our language has induced

from any one of the last, but partaking in different proportions of them all.

The modern Roman and German (*w*) are the Greek Omega, or double *o*, as well in sound as in the written figure ; and the

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in many instances a change of vowel to express the plural, where, in the tongue they were borrowed from, the diphthong of the singular sufficed as well.

Thus :	man	men	older	elders
are expressed				
by	mann	männer	alter	ältern.

The open sounds of the (*u*) as in the words *abundant*, *useful*, are found in the German, in *luft*, *zufall*. But it also expresses by the diphthong *ü* (i. e. *ue*) the true sound of the Greek upsilon in the words *üblich*, *glühend*, &c. instead of which we have adopted the useless supernumerary (*y*), which has no place either in the Greek, or in the language that our own is derived from.

This supercilious neglect of the true sources of the English tongue, has led grammarians into errors as ridiculous as they are unpardonable. Thus the eminent Dr. Johnson has no better genealogy to furnish for “ day’s bright *harbinger*,” than in deriving it from the low-dutch word *herberger*, which means the landlord of a mean paltry inn or lodging-house, *herberg* ; a pretty evident corruption of the French *auberge*, or the Italian *albergo*. Had Dr. Johnson instead of casting about at random, applied to any child who possessed the slightest tincture of German letters, he would have found him this picturesque term in the German or Saxon noun *herbringer*, “ a bringer forwards,” “ a leader on,” an introducer,” or, as Milton meant it, “ a herald.”

Of these more primary ones, it remains therefore to determine the seniority.

Russian B (*ow* or *oo* aspirated) is the same letter placed in a different direction.

But other letters in these western languages are wholly different from those of the Greek alphabet, and bespeak a derivation more immediately oriental.

The D of the European alphabets has no resemblance to the Greek delta, but is the same with the Arabic, Coptic, and Phœnician form.

The Russian, Gothic and Teutonic (h) is exactly the Coptic one.

The P of all the Western-European alphabets save the Gothic, is a form that pervades every oriental one, from the Sanscrit downwards, and has not the slightest resemblance to the same letter in Greek.

The Teutonic letters (e, f and k) are immediately oriental.

The Runic alphabet forms a very peculiar exception to the other European ones, its characters being immediately Phœnician, Coptic or Egyptian; a fact which affords a strong testimony in favour of the contested opinion that the Phœnicians extended their navigation to the extreme points of this hemisphere, and along with their commerce, interchanged the arts and knowledge of the eastern and northern world.

The structure of a great part of the Russian alphabet indicates an early intercourse with the primeval language of the East. The Russian  $\text{Я}$ ,  $\text{Б}$ ,  $\text{Ж}$ ,  $\text{У}$ ,  $\text{Ф}$ , are immediate Sanscrit forms not transmitted through the medium of any intervening character; the B (or Russian *w*) is the Bengalese V;  $\text{III}$  and  $\text{II}$  are Phœnician;  $\text{III}$  is Coptic, and  $\text{Θ}$  pervades all the oriental systems.

In retracing to its sources the characters of the early Greek alphabet, the vowels are found to be Phœnician, save the



To give due effect to this inquiry, it will be requisite to lay down some certain principles,

o mega, which is borrowed directly from Eastern India, and the upsilon, only found in the Bengalee and Sanscrit forms.

The (g, l, m, n, p, r, t), are Phœnician characters, with little or no alteration.

The ancient Greek *b*, is immediately Bengalese, with little resemblance to any other.

The Delta was Egyptian or Hebrew.

The ancient *k* was exclusively an Egyptian form.

The earliest sigma resembles the same letter on Hebraic medals.

Proceeding to the compound letters subsequently introduced as well as to the more modern forms of the original ones, the (g, d, and z) are still Phœnician; the (*b, k, n, 9, and p*) are Coptic characters; the small (*ε*) is Sanscrit and Samaritan; while the (*η*) is the Grandan vowel; Θ is the oriental (t-h); Λ is the ancient Hebrew form, Ξ is immediately Thibetian. The compound Φ is directly and exclusively adopted from the Sanscrit; while its kindred digamma Ϻ is the Samaritan (*b*) converted by a transition of sound, of which language offers numerous examples (\*) into the softer ones of *bf, pf, or f*.

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\* The sound of the Sanscrit (w) becomes that of (b) in modern Bengalee. The Hebrew (beth) appears also to be pronounced indifferently (b) or (w). The Ionic Greek dialect substitutes (p) for (φ). The Russian (w) is the Greek B in form, by which a softer sound, intermediate between the (f) and (w) has been expressed. In certain parts of Spain the same confusion takes place. The transition from the German (b) into the low Dutch (v) is so uniform, that most of the words in which the former letter is found, may be mechanically transposed from one dia-

which arise out of the nature of alphabetic cha-

The erect  $\Sigma$  is Thibetian, as is the  $\epsilon$ ; the  $\zeta$  and  $\sigma$  are Egyptian forms.

(X) and  $\chi$  are immediately Sanscrit.

Finally, the  $\psi$  appears to be a compound form, which originated with the Greeks themselves.

A careful inquiry into the derivation of the Arabic characters will show:

That the  $a$  is the same figure with the Coptic  $i$ , and the  $e$  of Thibet;

The  $\eta$  is the Sanscrit  $ee$ ;

One form of the  $i$  is Bengalee, the other is Tamulian. The  $\sigma$  is wanting.

The  $u$  is Sanscrit and Bengalee; and the nasal  $y$  Bengalee and Tamulian or Malabaric.

Of the Arabic consonants,  $b$ ,  $c$ ,  $l$ ,  $p$ ,  $s$ ,  $z$ , and  $t$ , are the characters of the eastern peninsula of India;  $k$ ,  $g$ ,  $d$ , the linear  $m$ ,  $n$ , and  $z$  are clearly of African derivation, the upright  $m$ , and one form of  $t$  alone, are more immediately Sanscrit, while the  $g$  only is borrowed from the older Hebrew, and  $v$ ,  $h$ ,  $r$ , and  $z$  from its more modern forms.

lect to the other, by substituting (v) in its place, as leben into leeven, geben geeven, belieben believeen.

The sound of this digamma was probably the compound of  $p$  and  $f$ , as  $\Psi$  is the diphthong of  $p$  and  $s$ . This diphthong-consonant, the German language has borrowed in numerous words, as *pferd*, *pfeil*, *pfeffer*, most of which, in the translation from German into Belgic, become reduced into  $p$ , or  $v$  simple, as *paerd*, *peile*, *pepper*; while others have undergone the whole mutation in their original dialect, as  $\pi\alpha\tau\eta\rho$  into *pfäter*, and thence into *Fater* Germ. *Vader* Belgic.

racter, considered in itself, without reference to any external evidence.

First. When the characters of a written language appear to have been changed or simplified, it is from their earliest forms that we must seek to retrace their origin.

Second. As the successive changes in each respective alphabet, consist in gradual simplifications of its forms; in like manner, the progress of all alphabetic character is from more complex systems to others less so. And the universality of this fact offers the principal clue, by which to remount to the source, whence all written language is derived. For being in its essence a stenographic art, it is not more in reason than in evidence, that any useless and retarding additions should be grafted upon its once acknowledged forms. Simplification and rapidity are at the same time the only end and only means of its improvement.

Third. That the language, all whose characters are to be found, more or less simplified, in other alphabets, and that without reciprocity, may with reason be considered the common mother of them all. For the *adoption* of alphabetic writing, unlike its first *invention*, was a simultaneous ope-

1st. That modern or angular Hebrew has been reformed from the more ancient Chaldean character, as Bengalee from the Sanscrit.

2d. The Phœnician, Coptic and Egyptian alphabets are all of them immediate simplifications from the Sanscrit, except in a few instances, where their forms are borrowed from those of Oriental India.

3d. The Chaldean, Samaritain and ancient Hebrew characters are in general still farther simplifications of the African forms, while a few of them are borrowed from those of eastern India. The modern Hebrew appears to have supplied itself, from the same source, with such letters as the twelve characters of the ancient Chaldean alphabet did not afford.

The Tamulian, Grandan, and the several alphabets of that part of India situated eastward of the Ganges, are all descended from the Sanscrit, simplified, rounded off, and converted into a run-

An attention to these remarks will greatly assimilate the forms of the different oriental characters.

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tempt being made to decipher some unknown linear fragment, when under an inverted position.

ning hand more susceptible of delineation by one rapid stroke of the pen or style.\*

It is therefore unreasonable to suppose, that the more composite and textual Sanscrit should have been borrowed from the rude imitative forms of the alphabets of Africa or western Asia.

A reference to the plate, which accompanies this Essay, will demonstrate more clearly than words could shew, that the Sanscrit character alone applies affirmatively to the conditions of originality that have been here laid down. We behold in it a language avowed to be aboriginal, all whose rather complex forms are traced through other alphabets, most of them with little alteration, except such marks of alination as are common to a whole system, or else such inversions of form as are requisite in order to adapt them to the general direction of each respective hand-writing. In other instances, indeed, they are simplified by the suppression of unessential traits, or altered by the addition of general superfixed marks, that

\* The very few oriental characters which seem anomalous to the Sanscrit, are to be found in the alphabets of those countries only, whose more immediate vicinity to China, renders it highly probable they are corruptions of *symphonical* hieroglyphic forms.



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seem destined to announce their literal quality, and at first sight disguise the similitude; but through which a moment's attention will recognize the absolute identity of their characterizing forms.

Its chirographic habit is maintained through the whole series, uniform and appropriate. Not one discordant form appears, which might be supposed to have been interpolated from a stranger system; while every other alphabet under consideration contains a mixture of unassorted forms, manifestly borrowed from different *sorts* of letters; or, though a common derivation from the Sanscrit may in all instances be retraced, it has evidently descended through the most distant channels.\*

Until that period arrived, when the introduction

\* This patriarchal character of the Sanscrit alphabet is alone sufficient, independently of the mass of more direct evidence, which a recently obtained acquaintance with that language has elicited, to induce a belief that through it were handed down those traditions, which under various modifications are common to all the languages of antiquity. At what period, and whence the traditions were obtained, it is impossible now to devise. In the absence of all data it is allowable to suppose they may have been antediluvian; and if so, it is in the Sanscrit that we possess both the characters and traditions of *one* generation of a former world.

of letters amongst a people placed its annals and its knowledge beyond the power of oblivion, bards and troubadours were the only historians. They were at once recorders of all the fasts and triumphs a nation had to commemorate, and sole depositaries of all the science it was thought worth while to preserve. Thus surrounded by the veneration of their contemporaries, and commanding the reverent attention of nations, they employed the arbitrary dominion they were allowed to exercise over the reigns of speech and song, in improving the laconism and energy of their native idioms. They had for hearers an ignorant and wonder-loving multitude, of violent but contracted feelings, rather a thirst after astonishment than instruction, and eager to find that interest in the charms of superior modulation and more impressive recital, which the realities they knew were not capable of awaking; while the exercise of the memorial faculty, alike paramount with both speaker and hearers, left little room for any other energy of the mind.

Discrimination is the first effort of intellect. Men learn to distinguish before they learn to class; and the powers of generalization lying long dormant, not only each species, but almost every individual of it, would at first claim for itself a separate denomination. At the same

time the unpractised understanding of a savage requires *words* to recall his ideas, as children and unlettered persons are obliged to read aloud, that their own tongue may supply the sounds, for which ocular signs are with them too sluggish a substitute. On that account, where written memorial was wanting frequent oral repetition became necessary, and hence for purposes of rapidity and laconism, abbreviations were indispensable. Compound words were formed by the union of names with epithets; the noun was wedded to the preposition which directed it, the pronoun to its verb; and the facility of transposition this means afforded, giving full scope to metrical expression multiplied the graces of oratory and the charms of rhyth, thus dividing the hearer's attention between the subject and the song, till he lost all ardour for the investigation of fact, entranced in the charms of relation.

The introduction of letters into common use extended this taste, by imparting it to those classes of society, whom absence or severer avocations prevented from attending on these recitals. It also gratified curiosity with an insight into the literature of other countries, while it served to multiply and perpetuate their own. Colloquial dialects gradually adopted the inflections, and imitated the transpositive style they listened to, and



the language of its orators became that of a whole people.

In the mild climates of the East, the indolence of pastoral life afforded ample leisure for the study of poetic lore; nor did the more assiduous occupations of the spade and loom preclude from sharing the same gratification. Northern nations on the other hand, proceeded without any interval of pastoral leisure, from predatory to toilsome and industrious pursuits. A race of men inhabiting an iron clime, with appetites whetted by privation, and indifferent to fatigue or danger when immediate gratification promises to be their reward, is too impatient to wait the tardy returns of agricultural improvement from a sterile soil, still less to content themselves with the scanty boon of recompense that pastoral vigilance obtains. Need and convenience are their first stimulants, and what robbery and warfare cannot procure, they must learn to create. Urgent want is with them the mother of arts, and the first fruit of their leisure is exact science. Hence in general the nations that inhabit warm climates, are found to be gifted with dispositions imaginative and literary, while those of regions less favoured by nature, are more tenaciously scientific; and the arrival of letters has overtaken their languages in a less advanced stage of flexibility.

In this state, the literary language of every country has continued thenceforward to maintain itself till that period, when a horde of invaders from icy regions and of barbarous idiom, have poured down on it with the resistless force of a deluge, carrying desolation in its suite. Though the doom which usually awaited the victims of such conquest was the overthrow of families, the extinction of dynasties, and the destruction of all existing institutions, their kings their laws and their idols being promiscuously swept away; yet when the chaos subsided into form, it has ever been found that the invaders borrowed more from the language of the country they had ravaged, than they lent it in return, and a mixed jargon has always been formed, of which the mother idiom still remained by far the predominating element. In this manner the Sanscrit became Bengalese, the Arab Turkish, the Latin Italian and French, the Celtic Anglo-Saxon, and the Anglo-Saxon English.

When the primary language of a country becomes corrupted by intermixture with some stranger idiom, whether through sudden invasion or gradual intercourse, still a written standard serves to delay and to palliate the change, inasmuch as it lends itself reluctantly and slowly to the deteriorations of living speech; for there is no

doubt that in every original\* language the same sounds which were uttered, are written, and that each accent was exactly rendered by its appropriate orthography. In mixed and corrupted tongues also, the changes of oral accent and inflection, precede by a long interval any correspondent change in the written orthography or acknowledged analogies of its grammar. The spoken Greek had degenerated into Eolo-doric, long before that modern dialect was constituted into a tongue under recognized grammatical forms. In like manner the oral changes from Latin into Italian, from Norman and Provençal into modern French, and from Anglo-Saxon into English, anticipated by ages any grammatical authority for such innovation, which seems to have been conceded as it were with sullen and reluctant dignity. And hence, the greatest differences and most numerous anomalies between the language as written and as spoken, are found in tongues avowedly derivative and mixed.

The question therefore so often agitated, whether it be not more philosophical as well as convenient, to reduce all written orthographies into exact unison with the oral tongues, resolves itself

\* That is, every language whose grammatical forms are anterior to its use of letters.

into another much more easy to be answered. For were a fixed consecrated standard of language to bow compliantly to all the capricious innovations in a tongue exposed to daily adulteration, it would very soon cease to be a determinate language; and letters, instead of operating as a check on the evil, would so greatly facilitate its progress, that an existing age would require the help of grammar and dictionary to understand the records of its immediate grandfathers.

The simplification of analogy in modern tongues, which has resulted from this violent intermixture, by tending to break the enchantment of mere literature, has perhaps contributed in some degree to direct the mental energies of nations towards the analysis of facts and the attainment of real science. At least, if not the cause, it has been the concomitant of a habit of more accurate enquiry into philosophical truth.

Though these changes of character in the language, and of direction in the scientific pursuits of every modern nation were coeval, it is not pretended that such simplification of tongue has imprinted any permanent stamp on its future genius, in relation to works of imagination or pure literature. The loftiest darings of poetic genius have in later ages most signalized those tongues, which

are generally thought the farthest removed from poetic pliability ; and, on the other hand, their own most illustrious writers concur in admitting, that the people whose language is, after the Italian, the most flexible of modern tongues, has thought proper to bind down under the severest trammels of rule and prescription the energies of her muse. This difference of literary character in an age like ours, when the whole treasury of past and present knowledge is alike open to all, must therefore be allowed to depend upon various external causes. In some instances, perhaps, ignorance of precedent is itself the mother of peculiar beauty and feeling. At all events, the lead which our native tongue, the least inflected dialect of the lettered world, has taken in science and in literature, the splendid proofs it holds forth of its entire competency for the expression of every idea that feeling or science may wish to impart, at a period when all the efforts of intellect and imagination challenge its adequateness, and try its powers, is alone a sufficient proof that language needs little of inflection, to convey with rapidity every thought the human mind is able to cherish or conceive.

THE END.











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